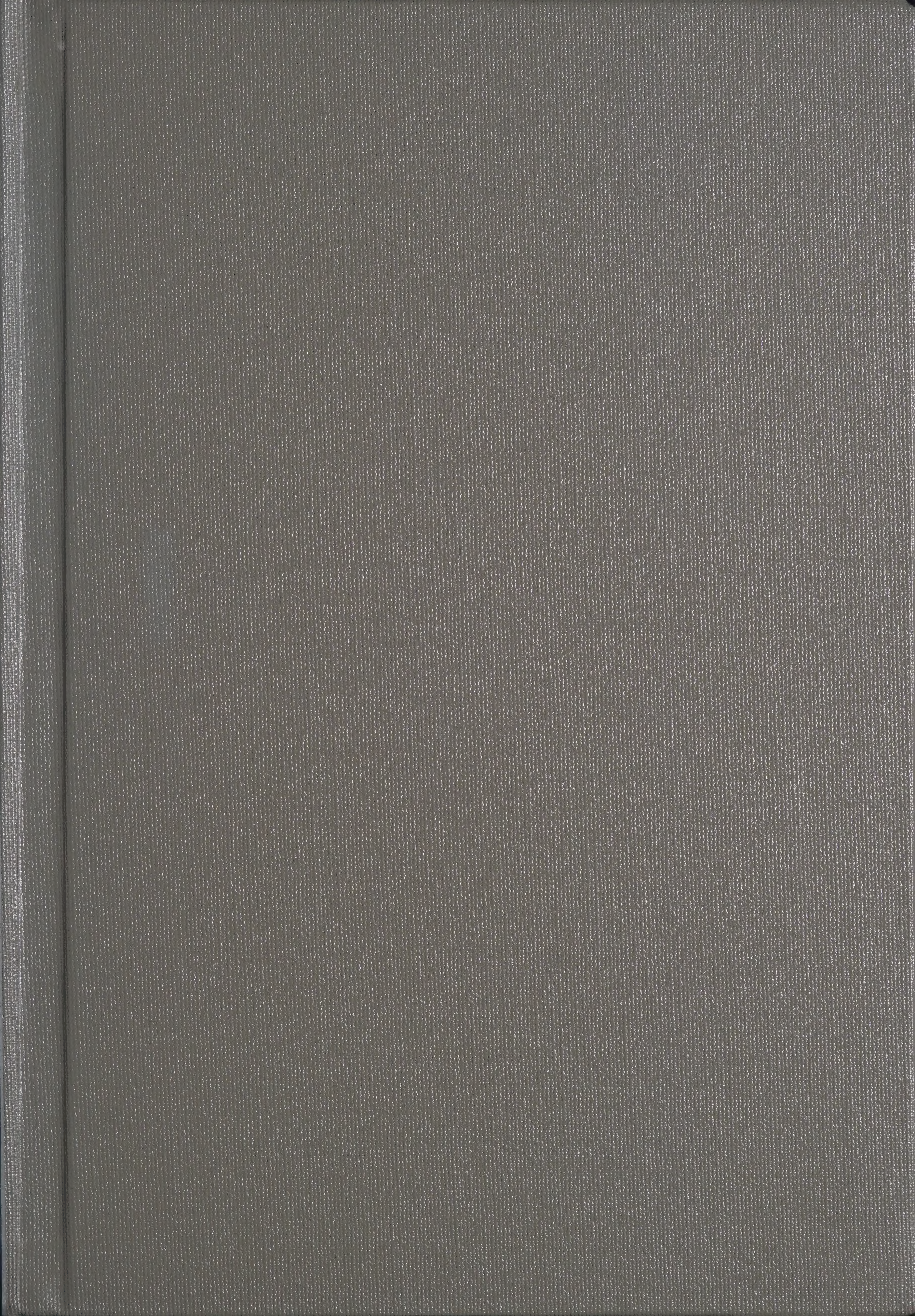
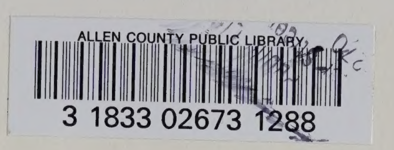
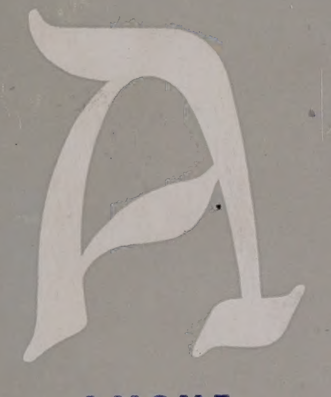


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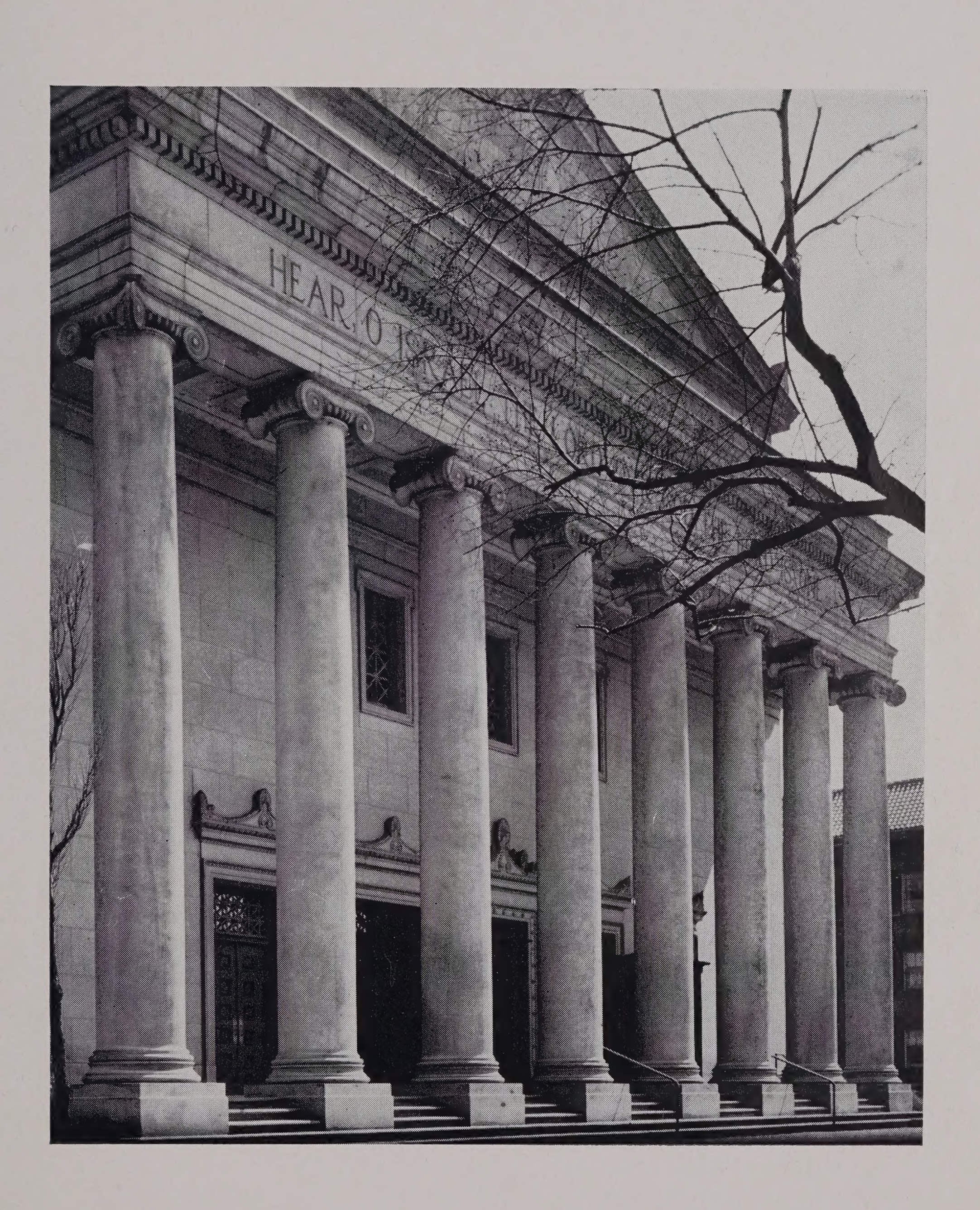
ANSHE



MAYRIV

TEMPLE

NEW CENTURY BOOK


HEAR, O

A HISTORY

OF

KEHILATH ANSHE MAYRIV

Congregation of the Men of the West

FOUNDED 1847

The Mother Synagogue of the Illinois Region

In commemoration of the opening of its new Religious School and Community House in the hundred and fourth year of its existence

JUNE 1951 SIVAN 5711

CHICAGO, ILLINOIS

ACKNOWLEDGMENTS

EVEN so modest an effort as this is not possible without the aid of many willing friends. I wish first of all to express my gratitude to David Rosenthal for having conceived the idea of publishing this history as a Men's Club project for assuring necessary funds for the K.A.M. Community House. My thanks are due, also, to Mr. Theodore Stone and Mr. Theodore Rubovits for many helpful suggestions made after a careful reading of the manuscript; to Mrs. Sara Weil, Mrs. I. M. Cohn, Mr. Claude Benjamin and the late Carl Dernburg for use of family memoirs and photographs; and Mrs. Morris Greenberg and Mrs. Roland Preskill for their assistance in proof-reading the manuscript. I wish finally to acknowledge the assistance of Miss Eleanor Aronson, Mrs. Ben Ehrenberg, Mrs. Evelyn Hochberg and Mr. S. Eugene Rosenbacher in the painstaking work that goes into the preparation of a manuscript for the printer.

While recognizing their assistance, I do not in any way shoulder them with responsibility for any statements or judgments in this document. That responsibility is solely mine.

JACOB J. WEINSTEIN
K.A.M. TEMPLE

April 23. 1951
Nisan 17, 5711



K. A. M.
NEW CENTURY BOOK

Written by RABBI JACOB J. WEINSTEIN

Illustrated by MAURICE FRIEDLANDER

K.A.M. TEMPLE

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By Way Of Preface

This Story of K.A.M.* is your congregational family history. It is written for both sentimental and practical reasons and each reader will draw the line for himself between the practical and the sentimental. Our congregation is 104 years old and that fact alone has significance. For this is a young country; Chicago itself is only 114 years old, and any institution which has survived for a century and more in the fast moving tide of America's 19th and 20th centuries must have its roots firmly imbedded in the good earth. Indeed, institutions sometimes become petrified and live on by sheer dead weight, by virtue of a perpetual endowment or by some sacrosanct tabu. But this is not true of a synagogue—surely not of our synagogue. It has been kept alive by the labors of good men and women inspired and sustained by an ideal. That ideal has been defined differently in each generation, but no matter how variously worded, it has envisioned loyalty to God as Creator, Guide, Sustainer, Purpose-maker, Sanctioner and to Israel, His people, pledged to Him by a mystic bond which began in the dim beginnings of history as a promise made to Abraham and through the centuries thickened into a covenant which only in our day has matured into a measure of fulfillment.

The hundred years of K.A.M.'s history is but a single strand in the weaving of that mystic bond. But it is a strong and colorful strand and deserves recording. There are some in our membership who will recognize the names of their ancestors among those who are mentioned in this chronicle, and for them this history will be in some measure a family history, too. They will have a just pride in knowing that their dear ones made a real contribution to the spiritual and cultural life of this great metropolis. And, if true piety is a sense of reverence for the sources of our being, then all who today enjoy religious fellowship in any congregation in Chicago will pay homage to the mother congregation who sent forth sons and daughters to build other altars as the growing community and the natural diversity of human taste demanded. Not only the synagogue-minded, but the charity-minded as well, will recognize in the men who founded and sustained K.A.M., the same men who built our Jewish charities, hospitals and orphanages. It is never amiss to remind ourselves that religion is the seed-bed of philanthropy—all the more so now when certain hard-headed agnostic Jewish communal engineers advocate the superior virtues of scientific philanthropy and high-pressure money raising, where whatever sentiment is needed is manufactured on demand by highly paid public relations experts.

**These are the English initials of the Hebrew—Kehilath Anshe Ma'ariv—Congregation of the Men of the West. In the incorporation papers, the Hebrew word for West was transliterated Mayriv and so it has been kept in all legal and formal references. The more correct transliteration, however, is Ma'ariv.*

Thus we would do honor to the memory of those who made this congregation possible and sustained it through the rough and the smoother years. We would also make this modest contribution to the future history of the Jew in America—a rounded pebble for some future Graetz to use in the compilation of an authoritative history. We are all the more moved to do this when we realize that the book published in 1897 on the occasion of this congregation's semi-centennial remains to this day as one of the few source books on the early history of Chicago Jewry. Since this semi-centennial publication is out of print and quite rare, we are summarizing much of its material. The more recent history of K.A.M. will not be so extensively dealt with since it is adequately recorded in the columns of the K.A.M. News and in other available records. Furthermore, the developments of the last 20 years require the mellowing of time to give them the ageing indispensible to durable historic data.

The writing of this history has been a labor of love. It was undertaken late in 1946 with the intention of publishing it as part of the Centennial Celebration in November of 1947. A schism which developed in the congregation, however, prevented the publication of this history in 1947. There is compensation in every calamity. The four years which have elapsed and which have witnessed the severance of the schismatics have only tested the strength and stability of K.A.M. Like Moses, with strength undiminished and vision undimmed, the mother congregation of the Illinois region enters the second century of its existence to bring its disciples a little nearer to the promised land.

That promised land of serene faith is destined always to be but a "promised" land. Our generation like that which Moses led in the wilderness has for the past forty years known nothing but war and the fear of war. Still we tend to consider the past as the mellow, the stable, the certain time. A closer look at the record dispels that nostalgic illusion. But it also brings us a compensating assurance. Men can endure crises! Men can live in perpetual transition! The human being is amazingly resilient—all the more so when he is guided by faith, when he sees the ephemeral against the background of the eternal, when he ties his failures and achievements to the Rock of Ages.

To recognize the enduring in the midst of change was the special gift of the people of Israel. The history of K.A.M. is but one evidence of that gift. This congregation has built five houses of worship in the City of Chicago. The vital growth of the city, the migration of its peoples have compelled the congregation to pull up its stakes every twenty-five years on the average. True to the spirit of the "Men of the West," we have done so, building newer and more noble altars, strong in the confidence that our God is the same God, our Torah, the same Torah, and our love of God and Torah, the same love which prompted our fathers to sing: "By my faith will I live and declare the glory of God."

—J. J. W.



I

First Faint Beginnings

EVEN before a single Jew set foot in the Illinois country, the vision and business enterprise of Joseph Simon of Lancaster, Pennsylvania, made it possible for Colonel George Croghan and his men to open the Illinois territory for white settlement. On the basis of Croghan's report, this same Joseph Simon organized the second Illinois Company and with capital extended by Moses and Jacob Franks of London, David and Moses Franks, and Bernard and Michael Gratz of Philadelphia, purchased two grants of land from the Council of Chiefs of the Kaskaskia, Peoria and Cahokia tribes.

The northern grant extended from a point opposite the mouth of the Missouri River, up the Mississippi to the mouth of the Illinois and up the Illinois to "Chicagou or Garlick Creek." The amount paid for these grants was $37,328.17, or nearly four times the sum paid by Penn for Pennsylvania.

The only Jew who is known to have come to Illinois, prior to its admission into the Union in 1818, was John Hays, who settled in Illinois in 1793 and served for twenty years as Sheriff of St. Clair County. The first Jew to settle in Chicago was J. Gottlieb, a peddler who came in 1838 but who left for points further west a few years later. Issues of the Chicago Weekly Democrat between the years of 1833 and 1839 mention four other names of Jews: Peter Cohn, Morris Baumgarten, Aaron Friend and Isaac Hays. But these, like J. Gottlieb, did not have sufficient faith in Chicago's future and moved on.

It is not until 1841 that we come to the record of four Jews who decided to stay in the village named Chicagou. They are Benedict Shubart, Phillip Neuburgh, Isaac Zeigler and Henry Horner. The first two were merchant tailors; the latter two dealt in groceries. Sometime between 1841 and 1845, there came to Chicago Levi Rosenfeld, Jacob Rosenberg, the three Kohn brothers, Julius, Abraham and Meier, and Mayer Klein; and so, in 1845, we have our first *minyan* and the real beginning of the first Congregation of the Men of the West.

Reaction had set in in Germany. The period of enlightenment and tolerance was, alas, brief. The brotherhood of man, so eloquently proclaimed by Goethe and Lessing and fervidly echoed by the Jews of the ghetto, was confined to a few choice spirits. Germans were seeking a scapegoat for their frustrations and for the ignominious defeats lately heaped upon them by Napoleon. The Jews were at hand as usual. Obsolete discriminatory laws were revived. Baptism was demanded as the price of admission to the army or to any profession. Only the eldest son in each family was permitted to marry. Jews were allowed to deal only in second-hand merchandise. Again, with a streak of clarity that flashes through the craziest brain, the Germans recognized the Jewish spirit as alien to provincialism, militarism and bigotry; the masses as well as the leaders became anxious to exorcise the leaven of Jewish conscience and reasonableness from their midst.

Who Wants Merchandise When Heaven Is At Hand?

So, from Dittenheim and Moenichsroth, from Niederstetten and Esslingen, from Brilon and Steinhard, from Lengsfeld and Fellheim, Jews came to America, bringing little of worldly goods, but much of courage and hope. Most of them remained on the Atlantic coast where the mass production industries, especially the clothing trade, greedily absorbed all newcomers. More intrepid spirits and those who preferred the smaller village communities to which they had been accustomed in Germany, pushed further west, often accompanying the non-Jewish Germans to Pittsburgh, Cincinnati and St. Louis. The Kohn brothers, who played so vital a part in the life of K.A.M., came west for religious reasons of a very special kind. Fortune would have it that they landed in a section of Massachusetts settled by Millerites, who fervidly believed that the millenium was due that very year. The merchandise of the three Kohn brothers could hardly appeal to folk who were dogmatically confident that soon they would be enjoying all the delights of Paradise!

The people of Chicago did not consider themselves entitled to such sudden gifts of providence and still found use for food and clothing. So, the Kohn brothers came to Chicago and constituted almost one-third of the minyan, which met in a private room above a store on Wells Street, to conduct the services of worship for the High

Holydays in the fall of 1845. The Kohn brothers had brought a Sepher Torah* from Germany. A few copies of the Roedelsheim Siddur were also available. Mayer Klein and Phillip Newburgh divided the honors of chanting the services. The services took a little longer than usual, even though no sermon was given. There were exactly ten adult male worshippers in Chicago in 1845. Every time one of the ten left the room for any purpose, services were halted until the minyan was restored.

A Burial Place For Our Beloved Dead

The sense of community gained by this service gave this band of fellow Israelites the impetus to organize the Jewish Burial Society. Even as Abraham purchased for four hundred shekels of silver, from the children of Heth, a plot for a grave for his beloved Sarah, so did this society purchase from the eight-year old City of Chicago, one acre of ground in what is now Lincoln Park, for forty-six dollars. This was not the first time a burial society was to precede a synagogue. In many parts of Europe, the only collective property the Jews were allowed to own was the cemetery. The synagogues were often privately owned chapels. The organization of this burial society was not only an act of reverence for the dead, it was an act of loyal committal to our future in the West. The soil where our dead lie buried is hallowed soil because memory transmutes common clays into sanctuaries.

**The Scroll containing the five books of Moses. It is written by a scribe on parchment. The preparation of the materials and the manner of writing are most meticulously preserved by tradition.*

A LEAF FROM THE CONSTITUTION OF 1855.

CONSTITUTION

OF

KEHILATH ANSHE MAYRIV.

PREAMBLE.

We, the undersigned, members of the Religious Congregation of the Israelites of the city of Chicago, founded on the third day of October, 5607, A. M., by fifteen members, do hereby adopt, and agree to obey, the following Constitution, and the several By-Laws that may be enacted in accordance with its provisions.

ARTICLE I.

Name of Congregation.

The name of this Congregation shall be

קהלת אנשי מערב

Kehilath Anshe Mayriv.

ARTICLE II.

Officers of Congregation.

The affairs of the Congregation shall be managed by one President, one Vice-President, five Trustees, and one Secretary, subject to the provisions hereinafter contained.

ARTICLE III.

Election of Officers.

1. The officers of this Congregation shall be elected by ballot, at a meeting to be held annually on the first Sunday

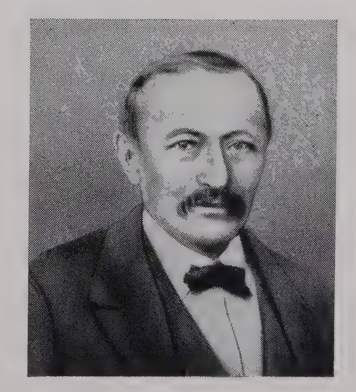


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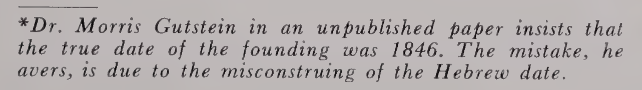
A Congregation Comes Into Being

1847 was an auspicious year. Colonel John Fremont proclaimed the annexation of California; United States postage stamps were used for the first time; the Mormons founded Salt Lake City; Thomas Edison was born in Milan, Ohio, Alexander Graham Bell, in Edinburgh; Richard Hoe invented the rotary printing press; "Jane Eyre," "Wuthering Heights" and "Vanity Fair" were published in Britain, "Evangeline," in America; chloroform was used for the first time in surgery; the first theatre was opened in Chicago; Abraham Lincoln entered the House, Jeff Davis, the Senate; the first Merriam-Webster Dictionary was published; the Chicago Tribune was born and Cyrus McCormick made his first mechanical reaper.

The High Holyday Services in the fall of 1847 were a little easier on the worshippers. Reinforced by Jacob Shubart, William Clingman, Samuel Cole, Morris L. Leopold, J. Benjamin, S. and J. Marks and B. Weigselbaum, the congregation did not have to halt services every time a worshipper left the temporary synagogue above the store of Rosenberg and Rosenfeld at 155 Lake Street. Confident that more and ever more Jews would decide to make Chicago their home, some twenty men



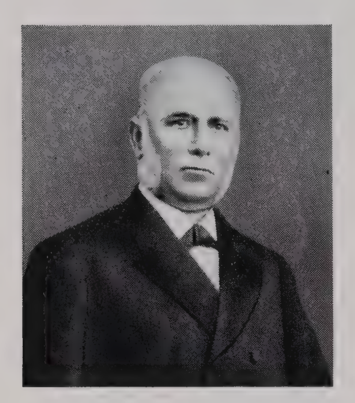
Levi Rosenfeld



**Dr. Morris Gutstein in an unpublished paper insists that the true date of the founding was 1846. The mistake, he avers, is due to the misconstruing of the Hebrew date.*

met on November 3rd, 1847*, in the Rosenfeld and Rosenberg store and there constituted themselves the Kehillath Anshe Mayriv — the Congregation of the Men of the West. On the next day, a constitution was adopted and signed by fourteen members: Morris L. Leopold was elected president; Abraham Kohn, vice-president and treasurer; Philip Newburgh, secretary; Benedict Shubart, Levi Rosenfeld and Leon Greenebaum, trustees.

K.A.M. Acquires Its First Rabbi



L. Leopold

Modern readers may wonder how a congregation could be constituted without a rabbi. Our Chicago pioneers were still close to the healthy Jewish tradition which makes no distinction between a rabbi and a learned layman. It is only since Jews have departed far from this tradition that rabbis have been made the sole depositaries of Jewish religious life. The young congregation had a place to meet, a Sepher Torah, at least three laymen who could chant the prayers, a cemetery and a constitution. While the congregation worshipped according to the Orthodox prayer book, its various members were beginning to make certain concessions to the inevitable pressures of a new way of life in a new land. Since kosher meat was not available, they ate whatever meat came to their table. That is, all but Dila Kohn. This *Ashes Chayil** came to Chicago in the Spring of 1847 to join her four boys. She brought with her two younger sons and her daughter, Clara. Now mother Kohn would not eat meat which was not slaughtered by a *shochet*** and salted according to the prescribed manner so that the blood, which is the spirit of the animal, is no longer in the flesh. Mother Kohn managed on vegetables, eggs, cereals, and fruits. But her boys didn't think Mother Kohn was doing too well as a vegetarian. The Jewish and the Bavarian tradition, as well as the pioneer American practice, put great emphasis on the indispensibility of meat to the human system. Abraham Kohn, a devoted son, was touched by his mother's plight. He determined that the congregation must have a *shochet*. Abraham Kohn journeyed to New York, and, shrewd man of affairs,



Mrs. Dila Kohn

**The Hebrew for virtuous or competent woman as described in Chapter XXXI of the Book of Proverbs.*

***A ritual officer who slaughters cattle and fowl according to the minute prescriptions in the Talmud and the Shulchan Aruch.*

engaged the learned Ignatz Kunreuther to be shochet, reader and rabbi of the Congregation of the Men of the West.

A Gala Dedication

Now, with a shochet-hazan-teacher, the congregation felt that the time had come to build a synagogue. A lot was leased for five years on Clark Street, between Adams and Quincy, where the United States Courthouse* now stands. Here on June 13th, 1851, the first Jewish house of worship in the middle Northwest was dedicated. The auditorium was crowded to excess. Co-religionists traveled hundreds of miles to participate in the occasion. The most influential citizens of Chicago were present. Rabbi S. M. Isaacs was invited to deliver the dedicatory address. We quote an excerpt from the Chicago Daily Journal of June 14th, 1851:

> "... Such was the scene, and surely it was not a sin to notice also and admire the beauty of many a face directed toward that temple veil and altar; that type of beauty which has come down unmarred, from the time when the glassy waters of Judea gave back the bright glances of Judah's pensive daughters.



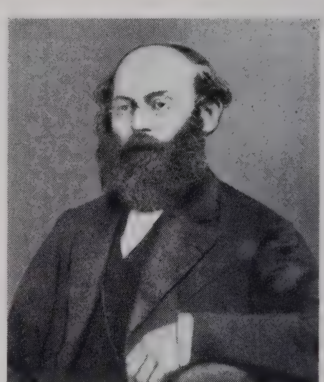
> "Now rose the Hebrew chant in sweet and novel harmony; and now the sacred parchments were borne in solemn procession, while still the chant went on; and now as did their fathers when the patriarchs' tombs were newly hewn, these rolls were laid within the ark, and then consigned to the mystery behind the veil.
>
> "The discourse being concluded, the Hebrew Hallelujah was sung by many a sweet and blended voice. It was one of the most melodious things to which

**A plaque on this building near Clark and Jackson was placed by the Illinois Jewish Historical Society to indicate this fact.*

we have ever listened; and as it floated through the charmed and trembling air, it brought back the memories of that old glorious time historians chronicle, when a royal singer touched the harp of mingled prophecy and song, when Ophir gave up her gold, and Lebanon her cedars, and the Temple without the sound of the hammer, 'like some tall pine, that noiseless fabric grew,' the type, in Earth's most precious dust, of that greater 'Temple not built with hands, eternal in the heavens,' the archives for the translated thunders of the Mount, and the earthly presence-chamber of Him who uttered them."

We also quote a paragraph from the equally enthusiastic account of the Daily Democrat in its June 14th, 1851, issue:

"The Jewish ladies cannot be beaten in decorating a church. The flowers, leaves and bushes were woven into the most beautiful drapery that Chicago ever saw before. The choir consisting of a large number of ladies and gentlemen, did honor to the occasion and the denomination.



Abraham Kohn

"No person that has made up his mind to be prejudiced against the Jews ought to hear such a sermon preached. It was very captivating and contained as much of real religion as any sermon we ever heard preached. We could never have believed that one of those old Jews we heard denounced so much, could have taught so much liberality towards other denominations and so earnestly recommended a thorough study of the Old Testament (each one for himself) and entire freedom of opinion and discussion.

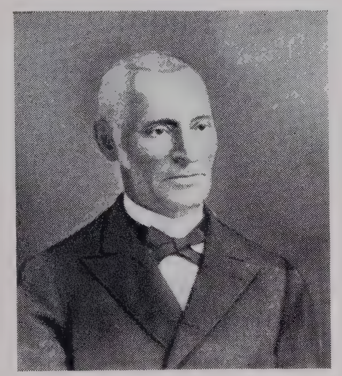
"We would sooner have taken him for one of the independent order of free thinkers, than a Jew. Mr. Isaacs is an Englishman and is settled in New York City. There are Jewish synagogues as far west as Buffalo and Cleveland.

"The Jews in our city are not numerous, but are wealthy, very respectable and public spirited."

The Reverend Kunreuther served the congregation for six years and then resigned and retired to private life. He resigned bcause he detected reformist tendencies in the congregation and to these he would give no comfort. From the time of his resignation in 1853, to the time of the election of Dr. Leibman Adler in 1861, K.A.M. went through a most difficult period of *sturm* and *drang*. The young congregation had its own secession movement before it was caught up in the national Civil War.

Two Pathways to Reform — Radical Vs. Gradualist

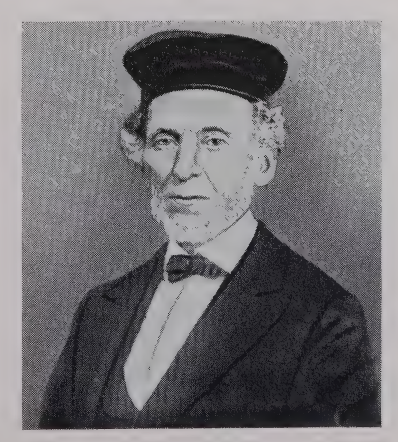
A consideration of some of the factors that led to the formation of a radical reform society, which later became Chicago Sinai Congregation, is relevant here, not because quarrels are interesting in themselves but because Reform Judaism is even today most deeply concerned with two methods and tempos of Reform — one advocating a severe break with the past, and the other relying on gradually evolving new approaches out of old forms. The majority of the K.A.M. membership was, from the beginning, partial to the more gradualist approach. It would be wrong to say that there were definite theological differences between the K.A.M. majority and the dissident minority. Mr. M. M. Gerstley professed the same beliefs as did Mr. Henry Greenebaum, one of the founders of the Jewish Reform Society. The area of agreement between Rabbi Bernard Felsenthal and Rabbi Leibman Adler was far more significant than the area of disagreement.



Elias Greenebaum

The members of K.A.M. were as anxious to adjust to American necessities as were the members of the Reform Verein. Aside from the natural play of personality differences and personal ambitions, the main difference between the two groups was this: The K.A.M. majority wanted to hold on to the ceremonies, the customs, the language of the Old World, out of deference to the elders among them, out of their own nostalgia and, perhaps, because of an unconscious fear that the German-gentiles and other gentiles in their midst might again disenfranchise them. There was the perfectly understandable need for people, forced to make so many radical adjustments to the pioneer American environment, to cling to some of the familiar and comforting folk-ways of the Old World. The dissident group did not so keenly feel this need. Nor did the sharp, relentless logic of their leader, Rabbi Felsenthal, make these concessions to the past.

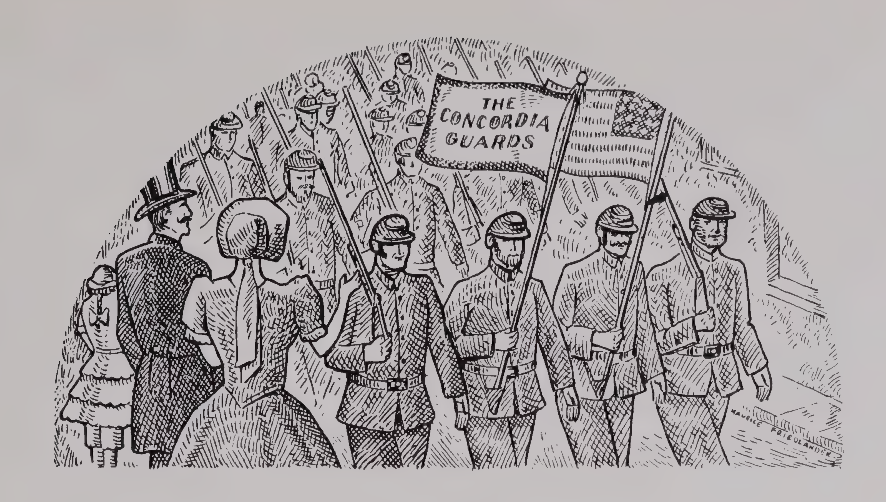
Had K.A.M. been blessed with a strong leader in these turbulent years, the split might have been avoided. But Rabbi M. Mensor, the spell-binder from Dublin, turned out to be a pious fraud and a blatant plagiarizer. The scholarly and beloved Dr. Solomon Friedlander, who began his ministry under the most favorable auspices, was cut down at the very threshold of his career by the bite of a black widow spider. The rift widened. The election for officers in 1857 took on all the feverish excitement of a national campaign. The contend-



Rev. Ignatz Kunreuther

ing sides adopted slogans, electioneered violently and paid the dues of all members in arrears. The conservative party led by Abraham Kohn, campaigned under the banner "Peace, Harmony and Moderate Reform." The more radical reformers, under Elias Greenebaum, chose the motto: "Equality, Reform and Education." The more radical party won the election, but it was a Pyrrhic victory — for no sooner had the new officers taken the reigns when they discovered that they were going against the grain of the active members. Evidently a large part of the radical reformers were absentee members.

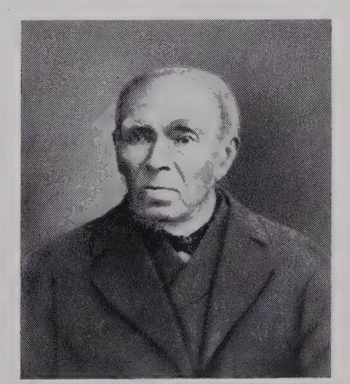
The radical party finally decided on a clean break. Twenty-six members of K.A.M. resigned to join the "Lovers of Light." This group and Dr. Felsenthal's disciples in the Reform Verein together formed Sinai Congregation in 1861.



III

The Long and Happy Reign of Gerstley and Adler

THE formation of an independent congregation cleared the atmosphere. The gradualist reformers remained at K.A.M.; the more radical reformers went to Sinai. As though to compensate for the difficulties of the past ten years, two remarkable men came to the congregation to give it renewed strength and purpose. M. M. Gerstley, who became the seventh president of K.A.M. in 1861, was born in Fellheim, Bavaria, in 1812. Dissatisfied with the discriminatory laws of Bavaria and Austria, he came to America in 1839. After several years in Pennsylvania, he moved to Chicago in 1848 and made this city his home. He joined K.A.M. in 1849 and was its secretary in 1856. For the entire life of the K.A.M. Day School, he was Chairman of its School Board. In recognition of his faithful services, spendid administrative ability and admirable tact, he was elected president in 1861. His annual report given to the Board of Trustees on August 16, 1874, was placed in the cornerstone of Sinai Temple (sic) at 21st and Indiana. When that building was torn down, the report was retrieved. From it, we learn a great deal about the congregation and even more about its president. Obviously the congregation had kept excellent records, for Mr. Gerstley lists the two hundred and fifty heads of families who were and had been members of the congregation from its inception in 1847 to 1874. Mr. Gerstley showed himself to be a poor prophet.



M. M. GERSTLEY

He introduces his report with this sentence: "As this is probably the last meeting of the congregation over which I shall have the honor to preside as your president . . ." Little did he know that the congregation would keep him at its head for sixteen more years.

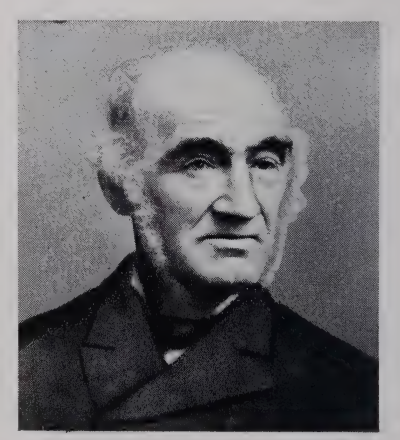
Of Certain Shrewd But Unheeded Warnings

Mr. Gerstley expresses in this annual report his absolute conviction that "congregations could only successfully survive the pressure of the times by adopting a reasonable progressive standard . . . that the best and most efficient way through which we might make our children comprehend and possibly adopt our rules, *was in simplifying our system to the most practical basis . . . But I beg leave to remind you that in cutting off a portion of the old ways, we invite the performance of other duties . . .* the vacuum thus created must be supplanted by the spreading of education and intelligence amongst us, by cultivating thoughts and sentiments intended to rouse our manhood and preserve our dignity. Otherwise, our doings would appear like the shutting out of twilight at the decline of day, without providing a proper substitute for a better illuminary."

How often do we hear that one of the reasons Reform has not held its adherents is that it makes too little demands upon them! Gerstley had this shrewd insight.

Always Generous in Peace and War

With Rabbi Adler, Abraham Kohn and Henry Greenebaum, Gerstley took an active part in the recruitment of volunteers for a Jewish company, the Concordia Guards, which was attached to the 82nd Illinois, the famous Hecker regiment, and which gave so good an account of itself at Gettysburg. Gerstley presided at the meeting which raised eleven thousand dollars (a huge sum for those days) to outfit the company of one hundred Jewish men from Chicago and environs. The Chicago Tribune paid this glowing tribute to the patriotism of Chicago Jewry:



Rabbi Leibman Adler

> "Our Israelite citizens have gone beyond even their most sanguine expectations. Their princely contribution of itself is a record which must ever redound to their patriotism. The rapidity with which the company was enlisted has not its equal in the history of recruiting. In barely thirty-six hours' time they have enlisted a company reaching beyond the maximum, of gallant, strong-armed, stout-hearted men, who will make themselves felt in the war. The ladies have set an enduring example by their contributions, their earnest work and their hearty encouragement of the recruits. In two days, the Israelites have paid in over eleven thousand dollars; in a

day and a half have raised more than a full company and mustered it in; in one day the ladies have subscribed for and made a beautiful flag. Can any town, city or state in the North show an equally good two day's work? The Concordia Guards have our best wishes for their future and our hopes that victory may always crown their aims."

Portrait Of A God-Fearing Sin-Hating Man

Rabbi Leibman Adler had hardly arrived from Detroit and was scarcely acquainted with his congregation, when he began preaching sermons on the iniquity of slavery and the duty of God-fearing people to put an end to it. He gave evidence of his own integrity by not only permitting, but encouraging his seventeen-year-old son, Dankmar, to join the Union forces. Adler was not a man to respect force or violence. His was the mellowest spirit among men. But he had the faith of the prophets and the prophets had the vigor to hate a wrong and to hate bitterly, so deep a wrong as human slavery.

Adler was a man of great erudition, combined with a simple candor, that verged on the humble. He loathed pomp and pretense of any kind. He considered his gifts of intellect as a public trust. It was his duty to translate his knowledge into terms that the average housewife could readily understand. This remarkable ability to make the profoundest thoughts simple as the alphabet is evidenced in the volume "Sabbath Hours," containing fifty-four Sabbath morning sermons delivered at K.A.M.

Aside from the homely wisdom, stimulating exegesis and shrewd maxims that stud every page, these sermons constitute an excellent example of conservative or gradualist Reform. Adler was as keen a student of biblical criticism as Emil Hirsch, but before he excommunicated an idea as superstitious or barbaric, he sought the human motivation behind it and salvaged the valid insight often hidden beneath the obsolete expression. Adler's sermons will occupy an honored place amidst the homiletic literature of Israel, but it was not for his sermons that he was most remembered. It was for the character that was the source of those sermons. Those who differed from him in theological matters, like Rabbi Felsenthal and Rabbi Hirsch, were among the first to acknowledge reverence for the sterling integrity of the man. The Golden Jubilee Volume of K.A.M. includes Rabbi Adler's last will and testament. It so completely epitomizes the character of the man and contains such helpful wisdom for us that we reprint it here:

Rev. Dr. Liebman Adler's Last Letter to His Family

"My Last Will

"I desire that there be no haste in my interment. If there are no signs of decomposition sooner, the funeral should not be until forty-eight hours after my death.

"If the physician who treated me should find it desirable in the interest of

science to hold a post-mortem examination, I would like that he be not interfered with.

"My coffin shall not cost more than $7.

"No flowers.

"My funeral to be directly from the place of demise to the cemetery.

"No funeral oration.

"Dear Hannah: In view of your delicate health, I desire that you remain at home and not join the funeral if the weather is the least inclement.

"Not more than three days' mourning in domestic retirement.

"I cherish the kaddisch — prayers of mourning in the synagogue — of my sons and daughters as it deserves, but I do so only if you, after the expiration of the year of mourning, do not omit attendance at the synagogue without necessity.

"If financial conditions permit, each of my married children should join a Jewish congregation, the fittest being the K.A.M. — Kehillath Anshe Maarabh, 'Congregation of the Men of the West,' corner of Indiana Avenue and Thirty-third Street.

"Those children who do not live too distant should, if the weather permit, and if it can be done without disturbing their own domestic relations, gather every Friday evening around the mother.

"My children, hold together. In this let no sacrifice be too great to assist each other and to uphold brotherly and sisterly sentiment. Each deed of love you do to one another would be balm to my soul. The example of eleven children of one father who stand together in love and trust would be to his grave a better decoration than the most magnificent wreath of flowers, which I willingly decline, but leave to your judgment.

"The small savings which I leave will come to you only after the death of the mother. I know you; I may trust that you will not meet in an unfilial way about possession and disposition. The heritage which is already yours is a good name and as good an education as I could afford to give. It does not look as if any one of you had a disposition to grow rich. Do not be worried by it. Remain strictly honest, truthful, industrious and frugal. Do not speculate. No blessing rests upon it even if it be successful. Throw your whole energy into the pursuance of the calling you have chosen. Serve the Lord and keep Him always before you; toward men be amiable, accommodating and modest, and you will fare well even without riches. My last word to you is: Honor your mother. Help her bear her dreary widowhood. Leave her undisturbed in the use of the small estate, and assist if there should be want.

"Farewell, wife and children!

"Another point, children. I know well you could not, if you would, practice Judaism according to my views and as I practiced it. But remain Jews and live as Jews in the best manner of your time, not only for yourself, but also where it is meet to further the whole."



IV

Abraham Kohn and The Lincoln Flag

THE contribution of Abraham Kohn, K.A.M.'s third president, to the Civil War, had a symbolic significance which elicited the admiration of many, including President William McKinley. Abraham Kohn was a great admirer of Lincoln and when Lincoln was about to leave for Washington to assume the duties of President of the United States, he obtained a satin flag in the white folds of which he wrote in his own hand, in Hebrew, the following lines from the First Chapter of Joshua:

> "There shall not be any man able to stand before thee all the days of thy life; as I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee. Be strong and of good courage; for thou shalt cause this people to inherit the land which I swore unto their fathers to give them. Only be strong and very courageous, to observe to do according to all the law, which Moses, my servant commanded thee; turn not from it to the right hand or to the left, and thou mayest have good success whithersoever thou goest. This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy ways prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of good courage; be not affrighted, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

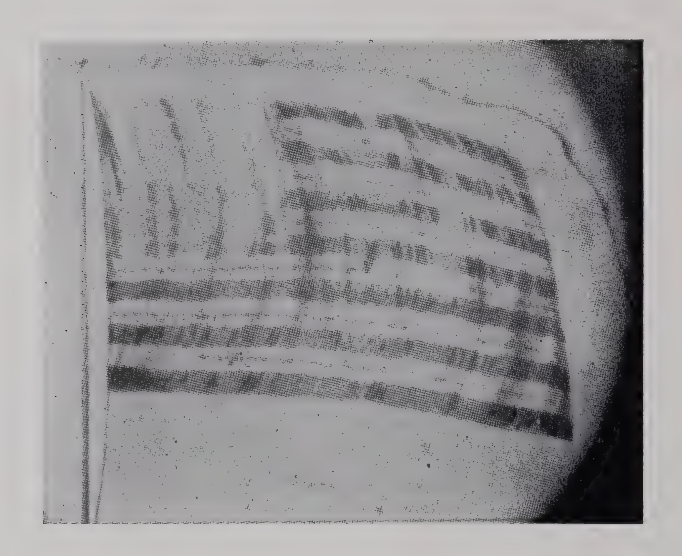
President Lincoln wrote his personal thanks for this reassuring message. Some thirty-four years later the incident was mentioned by Governor McKinley (later to be

elected President) in a speech at Ottowa, Kansas, where he said:

"What more beautiful conception than that which prompted Abraham Kohn of Chicago in February, 1861, to send Mr. Lincoln, on the eve of his starting for Washington, to assume the office of President, a flag of our country bearing upon its silken folds these words from the first chapter of Joshua: 'Have I not commanded thee? Be strong and of good courage . . .'

"Could anything have given Mr. Lincoln more cheer, or been better calculated to sustain his courage or to strengthen his faith in the mighty work before him? Thus commanded, thus assured, Mr. Lincoln journeyed to the capital, where he took the oath of office and registered in heaven an oath to save the Union. And the Lord, our God, was with him, until every obligation of oath and duty was sacredly kept and honored. Not any man was able to stand before him . . ."

We are hopeful that some Lincoln collector may some day discover this flag. Facsimile copies of the original are available but the original is yet to be found.





V

The First Parochial School of the Mid-west

BY a very happy accident, we are in possession of a most important document. It is a buckram bound ledger book containing the constitution, by-laws and minutes of the Board of Education of Kehilath Anshe Maarab. The secretary of the Board, Mr. B. Sondheim, took the minute book home to enter some records on that fateful day in 1871 when the Great Fire destroyed the temple on 26th and Indiana with all its precious records. This book has come down intact and in its various splendid caligraphies constitutes the fascinating record of the school maintained for 16 years to teach both Hebrew and secular subjects. We find no theoretical discussions on parochial education or dual loyalties. The record indicates that the congregation attempted to meet the needs of its children. Since the public schools were inadequate the community seems to have appreciated this assistance. The teaching of Hebrew was accepted unquestionably as one of the major duties of the congregation. Rabbi Liebman Adler was selected as the rabbi of the congregation because he showed competence as a teacher of Hebrew and it was to the teaching of the children that he devoted the major part of his time. The management of the school and the setting of its policies attracted the care of the leading citizens of the congregation. Mr. M. M. Gerstley was the chairman of the Board for the entire existence of the school —his annual reelection becoming more and more in the nature of routine business. The roll call of those who attended its monthly meetings includes such names as these: B. Schoneman, Levi Rosenfeld, N. Eisendrath, G. Foreman, G. Snydacker, Samuel Straus, L. F. Leopold, M. Kohn, H. Hart, M. Weinman, H. G. Haas, S. M. Fleishman, S. Cole, Lazarus Silverman, B. Sondheim and D. Witkowsky.

Some of the interesting provisions of the constitution and by-laws adopted at the meeting of November 6, 1859 are:

Section 1—The congregation shall appropriate at least $1,000 per annum to be paid over to the treasurer of the Board in quarterly installments—and shall furnish all necessary space, equipment, light, heat and the service of the sexton free of charge.

Section 3—The tuition fees for the children of members shall be three dollars per quarter, payable in advance. In case of necessity the Board may charge four and one-half dollars per quarter for scholars in the higher grades.

Section 5—The congregation shall after the passage of this act elect nine school inspectors who shall be termed and styled the "Board of Education" of the Congregation K.A.M., said Board to be divided into three classes of three members each; the members of the first class to vacate their seats on the first Sunday after April the 1st, 1861, those of the second class on the first Sunday after April 1st, 1862; and those of the third class on the first Sunday after April 1st, 1863.

Section 8—Any member accepting the office of School Inspector, failing to do his duty or neglecting to attend a regular or special meeting, shall be fined for each neglect 50 cts.; sickness of himself or family or absence from the city shall be the only valid excuses and these fines shall go into the school fund.

Section 12—The school and its management shall be wholly under the control and direction of the Board; they shall have the sole power and authority to engage teachers for such a length of time as they deem proper, but an engagement for a longer time than three years, must be ratified by the congregation to be valid; they shall also be empowered to discharge teachers at their discretion, to prescribe the course of studies in the different classes, to visit the school from time to time, to be present at all examinations, to determine upon school time and vacancies, to suspend or expel scholars, whose conduct they deem injurious to the character of the school.

Section 20—There shall be held two examinations yearly, one at the termination of the winter course, and the other at the termination of the summer course, two days to be set aside for either of them.

Among the by-laws adopted on June 21, 1860, these have a nostalgic if not an antiquarian flavor:

Article IV

Section 1—The teachers shall punctually observe the hours appointed for the opening and closing of the school, and during the school hours shall faithfully devote themselves to the duties of their office.

Section 2—The morning exercises shall commence with reading the roll of the scholars and be followed either by reading a chapter of the bible or such other religious exercises as the Committee on Instruction may direct.

Section 3—The teacher shall avoid corporal punishment except in extreme cases and then it shall only be applied during the intermission of classes or at the close of the day's exercises.

Section 4—The teachers shall have the right to detain scholars after school to make up lessons, or to serve as punishment, provided, however, that scholars so detained shall not lose their dinners, and that the respective teacher who so detains scholars, will remain with them in school and control their labors.

Section 7—The teachers shall make monthly reports to the parents or guardians of each pupil, which reports shall show the standing of the pupil in scholarship, deportment and punctuality, and lay open their books of records to the inspection of the Board at their regular monthly meeting.

Section 9—The teachers shall give no permission to any pupil to leave school for the purpose of attending to any music, dancing, or other lessons.

Article V

Section 7—Any pupil that comes to school without proper attention having been given to the cleanliness of his person and dress or whose clothes need repairing for decency, shall be sent home to be properly prepared for school.

Section 9—The school room clocks, which shall be the standard for school time shall be regulated by the time as given by the courthouse bell.

Article VI

Section 1—At the expiration of every quarter the secretary shall collect the fines for absence of the members of the Board, at the next meeting. Any amendments, alterations or additions to these by-laws may be proposed in writing at any meeting of the Board, and shall be acted upon at the next regular meeting.

A few selected excerpts from the minute book will give the reader a more accurate idea of the conditions of Jewish and general education than any amount of theoretical discussion:

November 8, 1859
. . . . On motion, a committee of three was appointed to confer with Hebrew and English teachers and to invite proper candidates to present themselves as such before the Board on Thursday evening . . .
November 10, 1859
. . . . Messrs. Barry, Sanderson and Levy presented themselves subsequently as candidates. After due examination of the two first named candidates, resolved to engage Mr. Barry (for English) for the next quarter at the rate of $800.00 p.a., . . . Moved and carried to engage Mr. Levy (for Hebrew) for the next 6 months at the salary of $600.00 per annum . . .
November 21, 1859
. . . On motion resolved that Mr. Moses should give two singing lessons, one on Tuesday and the other on Thursday from 4 to 4:30 P.M. . . .
December 5, 1859
. . . Moved and seconded that Mr. Moses be requested by the chairman to give singing lessons to the children of the Sunday school every Sunday from 9-10 A.M. Carried. Moved and carried to have two members of the School Board attend to singing lessons in order to keep proper order among the children. Moved and carried that the Board establish a Sunday school for religious instruction to the children of the city above the age of 8 years. Moved and carried that all the gentlemen of the Board willing to instruct in said Sunday school should present themselves to the Board . . .
January 16, 1860
. . . Moved and carried to stipulate the salary for the Hebrew teachers to be engaged for the term beginning with the 4th of May, 1860 at $800 per annum, to advertise for such teacher in the Israelite, Occident and Sinai and to correspond with D.D.s Einhorn, Adler, Wise, Lilienthal, Deutsch.
April 3, 1860
. . . Moved and seconded that Dr. Solomon Friedlander be engaged for one year from the 4th of May, 1860 to 1861, for the salary of $1,000 p.a., and to allow him $50.00 for his traveling expenses . . .
May 31, 1860
. . . A communication of Dr. Friedlander was read and on motion received and acted upon. Moved and carried that the first article of the same praying for the acquisition of an Israelitish translation of the Bible and a map of Palestine be referred to the Committee on Education with power to act. On motion the second article wishing for more uniformity of Hebrew and German textbooks and for an arrangement with some book store was also referred to Committee on Instruction. On motion the third article concerning the Sabbath School was granted with the addition that the teacher be requested to use in the Sabbath School the German language . . .

The sudden death of Dr. Solomon Friedlander from the bite of a black-widow spider led to the temporary closing of the school. Negotiations were carried on with several applicants. One, a Mr. Falk, after accepting the terms offered, declined. Another, Mr. Wexler, refused to submit himself to an examination of his Hebrew

scholarship at the hands of Mr. A. Kohn. Negotiations with a former applicant, Mr. L. Adler of Detroit, were therefore renewed and the minutes of March 17, 1861 record:

Meeting called to order by the Chairman. Full Board. On motion of Mr. Cole it was carried unanimously to engage Mr. Adler for the term of three years at a salary of twelve hundred dollars per annum, provided that he can be here on or before the first of May next. By request the Chairman appointed Messrs. Eisendrath and Kunreuther to call on Mr. Adler to request his presence before the School Board. After the introduction of Mr. Adler, the chairman communicated to him his election as teacher, preacher and reader according to the above resolution. The chairman read the following fundamental duties as a sketch of the contract: To officiate as Hazan or reader, to preach once a month or oftener as he chooses, also every first and seventh day of the three festivals, subject to the direction of the president of the congregation. The school to be kept 6 hours per day, 5 days per week, 3 hours in the forenoon and 3 hours in the afternoon, to give religious instruction every Sabbath afternoon subject to the direction of the chairman of the School Board. Mr. Adler after hearing the above accepted it.

April 28, 1861

... On motion of the same (Mr. Levi Rosenfeld) it was carried that first, a movable Aleph-Beth with a blackboard, second, the "Roedelsheimer" Prayer Book**, third, the "Roedelsheimer" Hebrew Bible, fourth, the Biographies 1, 2 and 3 by Thomas, four books above described for the Hebrew and German tuition shall be adopted for the present for the use of the school.

May 8, 1861

... Our school consists of the following scholars:

Scholars of members at $3 per quarter		62	$186.00
Scholars of non-members at $4.50 per quarter		16	72.00
Scholars of non-members at $3.00 per quarter		6	18.00
Non-paying scholars		13	———
	Total	97	$276.00

March 15, 1863

... The president stated that Mr. Adler wished that the School Board would make some arrangement in regard to a confirmation of the children. Resolved that Mr. Adler shall be informed to teach all such children of members from 12 to 14 years of age as apply for it and to prepare them for confirmation out of school hours for Shevuoth and hold it at such time in the synagogue as he thinks proper. On motion of B. Sondheim it was resolved that the next yearly examination shall be dispensed with. On motion of Mr. Rosenfeld it was resolved to engage Mr. Gleason for the next year up to the 4th of May, 1864, at a salary of eight hundred dollars per annum ...

April 19, 1863

... A motion of Mr. A. Kohn that a certain atlas for $15.00 should be bought for the use of the school was voted in the negative. Mr. Abr. Kohn moved that the committee on textbooks shall be authorized to procure printed or engraved certificates similar to such as used in Hebrew Schools in New York, to be given to children for their good behavior and to be signed by the teachers ... Upon motion of Mr. A. Kohn the Secretary of the Board was instructed to post a notice to parents on the blackboard in the vestry of the Synagogue that only children of members will be accepted into our school at the next term ...

June 28, 1863

. . . Agreeable to the resolution passed by this Board at the last meeting, the Board of Education held a surprise examination of our school on Monday, June 8th, 1863. Upon motion the following resolutions were unanimously passed and adopted by this Board and ordered to be spread upon our minutes:

RESOLVED, that although the majority of our children attending the School of K.A.M. are only from *six* to *ten years* of *age,* we have found the children to

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**Printed in Roedelsheim, a city near Frankfort-am-Main.

be well advanced in the various branches of studies as far as the Board of Education had a right to expect. Adjourned. Approved.

Samuel Straus
Secretary

March 27, 1864

. . . Upon motion of Mr. Abe Kohn it was resolved, that the Rev. L. Adler shall be informed by the secretary, to teach all such children of members from 12 to 14 years of age as apply for it, and to prepare them for confirmation out of school hours for next Shevuoth, and that he may hold said confirmation on said festival upon such a time as he thinks proper . . .

April 24, 1864

. . . Upon motion of Mr. Leopold it was resolved that the full Board and secretary shall be present at an examination of the children of our school on the 2nd and 3rd of May, 1864 — and make out the semi-annual report to the congregation. Upon motion of Mr. Sam Cole it was resolved that only such male children who are Bar-Mizvah shall be permitted to become confirmed at the next confirmation, and that all resolutions coming in conflict herewith shall be and are hereby repealed . . .

July 24, 1864

. . . Upon motion of Mr. Cole it was resolved to engage Miss Hannah Silverman as assistant teacher of our school for the time from August 4th, 1864, until May 4th, 1865, at a salary of $400.00 per annum payable in monthly installments of $33.33⅓ each. Several members of the Board expressed their opinion with regard to the present condition of our school, as ascertained at the last examination thereof, to wit: that it would benefit the school if no Hebrew would be taught to children until they are 7 years of age, and that the German language ought also to be curtailed for the benefit of the English. Also that it become necessary for the Committee on Instruction to make out a plan for the teaching in our school, all of which said Committee was directed to act upon . . .

February 26, 1865

. . . The minutes of the last meeting were read and approved. Upon motion the following were ordered to be paid:

To Mr. Gleason his salary in advance for March, 1865		$ 79.17
To Mr. Adler his salary for February, 1865		125.00
To Mrs. Heald her salary for February, 1865		33.33
To Mr. Jackson bill for 2 gallon ink, 6 bxs. chalk and 2 glasses		4.55
To M. Hoffman bill for 500 School Reports		12.00
		$274.05
The secretary read a report showing the number of children visiting our school of members		94
Children visiting our school of strangers		33
	Total	127
Revenue derived from the same as follows:		
From 94 children of members at $3		$282.00
From 21 children of strangers at $6		126.00
From 2 children of strangers at $3		6.00
From 10 children of strangers free		
	Total	$414.00

. . . Upon motion of Mr. Abr. Kohn it was resolved that the Rev. L. Adler be requested, through the Chairman, to solemnize a public confirmation of our scholars on next Shevuoth, to male scholars not under 13 years of age, and female scholars at his own discretion, provided that none but children of members or those of outsiders who visit our school shall be permitted to participate. Instructions to be given out of school hours.

Adjourned
Samuel Straus, Sec'y.

January 28, 1866

. . . Mr. Abr. Kohn from the committee on textbooks, recommended the introduction into our school of Kerrs' English Grammar, and to furnish our school

with a map of Illinois, and upon motion it was so adopted by the Board and carried. The reports of the treasurer and secretary were referred to Finance Committee.

May 3, 1866

. . . Upon motion the secretary was instructed to embody in his annual report to the congregation the following remarks about the public examination of our school held on Tuesday and Wednesday, the 1st and 2nd day of May, 1866, in our school room, to wit: The examination of our school gave full satisfaction to everybody present, in every respect. The children were well prepared, and very ready, to give their answers in all the branches of learning. The English branches are well taught by Mr. Gleason and Mrs. Carpenter; the Hebrew and German branches are very ably instructed by the Rev. Mr. Adler. The school is in a very good condition; the children visit the school very regularly and are healthy and orderly. The public exhibition, we may say, was a perfect success.

November 25, 1866

. . . The secretary read the following report: That majority of the Committee of Book and Instruction have adopted the new book introduced by Mr. Gleason and known as Edwards Primer for the lower Grade in our school, which was received and approved. The secretary states that the school consists this quarter of 107 scholars, 92 paying and 15 free scholars . . .

April 30, 1872

Meeting of the Board of Education.

Present: M. M. Gerstley, chairman, Lazarus Silverman, secretary, H. Steiner, L. Strauss, L. Rosenfeld, and A. Kohn. The chairman stated that Mrs. Kelly was offered $600.00 which she declined. Miss Manny accepted the position as teacher for $500.00 for one year commencing May 1, 1872.

On motion it was resolved that the charges for children of members shall be $3.00 per quarter for each child and children of outsiders shall be $4.50 per quarter for each child.

It was further resolved that the school shall commence on Monday, the sixth (6) day of May, 1872 and that the same books shall be used as in the public schools. The meeting adjourned.

May 7, 1872

. . . Present Dr. Machol and Mr. L. Adler. On motion of Mr. Rosenfeld, the question of introducing a catechism into the Sabbath School was referred to Rev. Dr. Machol and Mr. Adler with power to act in their discretion. On motion of Mr. Rosenfeld it was resolved, that all children of Israelitish parents may be introduced into the Sabbath and Sunday School for religious instruction. On motion it was resolved that children under 8 years of age shall not be admitted to the Sabbath School. Mr. Leopold moved and it was resolved that the question of practicing Hebrew reading in Sabbath and Sunday School shall be left with the teachers in their discretion.

December 30, 1872

. . . It was moved and seconded that on Friday afternoon school shall be closed at 3 o. c. P.M. until March 1st, 1872. Carried. It was ordered that Mr. Adler be authorized to have 500 notices printed notifying parents of the behavior of scholars. It was moved and carried that Hebrew reading shall be introduced in Sabbath and Sunday School at least for half an hour on each day and each scholar shall have a Hebrew Prayer Book.

June 22, 1873

. . . It was moved by Mr. L. Leopold that our school should be closed for vacation on June 27th, 1873 and reopened on the first Monday of August next, which was carried.

The chairman reported 54 scholars for the present quarter. Tuition fee received $183.00 . . .

MR. M. M. GERSTLEY REPORTS ON THE STATE OF JEWISH EDUCATION. From His Recorded Address to the Members of the School Board.

February 10, 1875

. . . Thus it will be found that there is a gradual decrease, a lack of support of our school, and right here where we find our public schools overcrowded, accommodations for scholars very limited and where we ought reasonably expect an influx

of scholars, our school diminishes for want of patronage from our own members. And why is this lack of support of a Hebrew School we might ask? Why are scholars taken out from our school just at the time when the fruits of the labours of our teachers may be more susceptible, and also more beneficially realized?

There are several causes to which the above may be subscribed. There seems to be a general antipathy among the scholars to a Hebrew education and to be separated from and deprived of the advantages of a public school education. The known predilection of parents who in most cases lean in that direction has no small influence to strengthen the already existing prejudice of scholars against our Hebrew Schools. The next cause is an unavoidable consequence of our public school system. Scholars who desire to advance to the high school have to visit public school a certain limited time before they can make claim to that advanced position and it is in the spirit of scholars as well as with the wishes of parents that the opportunity of such advancement should not be lost sight of. Scholars are, therefore, withdrawn from our school sooner than they would under other circumstances.

Now let us look for a moment at the perplexing position of our teachers. Scholars are put into our school in their first crude condition, undisciplined, scarcely capable of understanding what it means to be kept under control, the teacher has to use the most delicate means to get these little urchins willing to come to school, and with his boundless patience he will only succeed in making the newcomer comprehend that the very first law of the pupil is obedience. Step by step with the most tender care — as the gardener nurses the most tender plant — he watches them as they progress in the proper development of their intelligence; but he scarcely feels the gratification in his bosom to see his hopes realized in the promised advancement of his scholar when suddenly *he is withdrawn* and to his great mortification he has to fall back on lower grades, in order to raise those left again to that standard like the ones before them only to become fit subjects for their withdrawal, and this continual changing of scholars interferes materially with your teachers in regulating their classes.

Very seldom—and let this be said to the honor of our teachers—as well as to the good standing of our school — very seldom is a scholar withdrawn for any other reason, than that he is advanced further and faster than our limited school will permit and as parents believe that our school can be of no use to him any longer he is sent to public school. Such fortunately or unfortunately is the condition of our school.

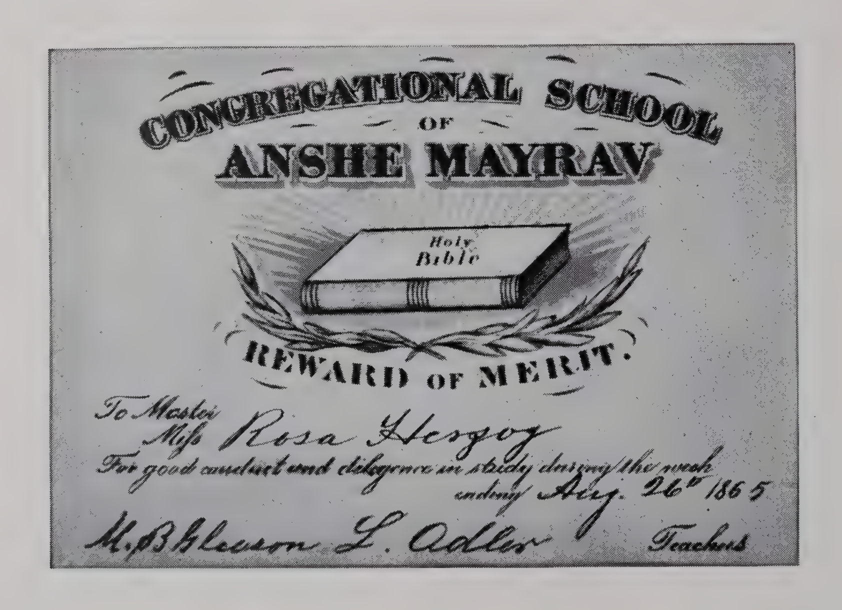
Our Sabbath and Sunday School is attended regularly by about 100 scholars, more or less. The discipline in that school is not very commendable; scholars are more or less interrupted; but the great drawback for our Sabbath and Sunday School is that scholars of more mature understanding will not attend Sunday School any longer. From the age of 12 to 13 years the scholar is, in a kind of mechanical way, taken through the exercise of confirmation lesson — and let me here remark there is no blame to be attached in this direction either to the preacher or teacher, for this has now become the standing rule of parents — for as soon as he has passed the act of confirmation the scholar is persuaded that he has in going through that ceremony been granted the right of absolution, or in other words he feels himself absolved, free, loosened from all further participation in attending to or receiving anything which may possibly improve his information or strengthen his views in that closely connected history of our race and our community.

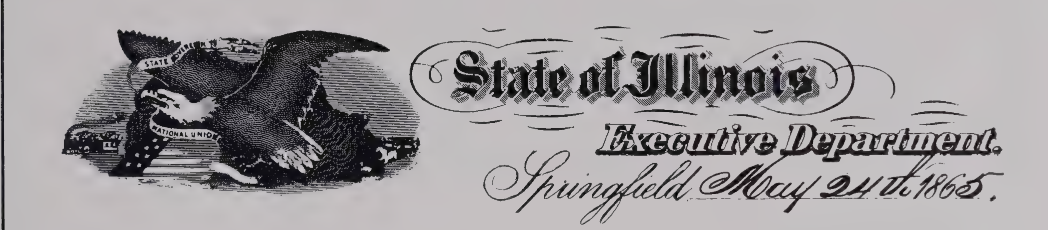
The apprehension that the religious-historical education that he has received through the most strenuous efforts of his teacher may soon be lost sight of, or may be entirely forgotten seems to be founded on sound practical demonstration. An improvement in that direction would be very desirable.
April 6, 1875

This terminates the day school of the Congregation K.A.M. for the present. The school was successfully maintained from November 1859 to the present time.

M. M. Gerstley
Chairman, B.E.

Thus ends one of the most unusual experiments in Jewish education in America. Mr. Gerstley most accurately diagnosed the causes for the decline of the day school. The American Jewish parent had too great a regard for the value of the common public school education given by our tax supported schools and was willing even to put up with disgracefully crowded classrooms and incompetent teachers in the faith that these would be remedied and the full benefit of the democratic experience of a common education would be made available to his children. He also had the confidence that the Sabbath or Religious School would be able to supply his children with an adequate knowledge of the Jewish story and the Jewish faith. That confidence is yet to be justified. We at K.A.M. are exerting every effort to make our instruction at the Religious School as inspiring and meaningful as possible. But we are aware of the immense difficulties in our way—the indifference of parents, the lack of adequately trained teachers, graded text-books, and other work materials. But with the same undaunted courage that kept the members of K.A.M.'s Board of Education resolutely at the task, we, too, are striving to make Jewish education a rich and satisfying experience for the Jewish child and a spiritual dynamic to sustain and enlarge our highest democratic values.





Springfield May 24th 1865.

M M Gerstley Esqr
Chicago Ills

Dear Sir

I have the honor to acknowledge receipt of your communication of the 23rd inst, containing Check for One Hundred contributed towards the erection of the Lincoln Monument, which amount has been placed to the credit of your Congregation.

Very Respectfully Yours.

R J Oglesby

Report of the Chairman of the School Board.

Gentlemen, Members of the School Board:

Our board meetings have of late been, "far and between," as the saying is. Under the rules laid down we should have met once every month for the transaction of business. But as there was scarcely anything that could be laid before the Board for their consideration, save the ordering of the pay of the Salary of the teacher, the amount of which has been stipulated by the board in approving the engagement orders [illegible]
time [illegible]

Meeting of the Board at Mr Geristley house
April 28th 1861

Meeting called to Order. Mr Adler present. Messrs Cole & Wittkowsky absent. On motion of Mr Rosenfeld it was resolved to dispense with the reading of the Minutes of the last Meeting.
On motion of the same it was carried that
first, ein [illegible] א.ב mit einer [illegible]
second, das Rödelheimer Gebetbuch ([illegible])
third, die Rödelheimer hebräische Bibel ([illegible])
fourth, die Lesebücher. No 1. 2. 3 von Thomas.
this four books above discribed for the hebrew and german tuition shall be adapted for the present for the use of the School. On motion of Mr Eisendrath it was carried that the Schoolboard spend not, exceding five Dollar for each Quarter for Ink paper pens & slate pencils. On motion of Mr Rosenfeld it was carried that the Chairman make simply the anouncement only in the Synagogue that a Sabathschool will be held to a such and such an hour. On motion of Mr Eisendrath it was carried that Mr Adler be requested by the Chairman to make das [illegible] אב, the expenses thereof to be refunded by the Board

Adjourned
Approved.
B. Sondheim
[illegible] Fels



VI

More Uncertain Years

DR. LIEBMAN ADLER spoke only in German, although he was a fluent reader of English. The congregation felt the need for Sabbath discourse in the language of the country. From 1872 until Adler's death in 1892, a series of rabbis were engaged to deliver the English sermon and in other ways to assist Rabbi Adler. The first of these was Dr. M. Machol who served the congregation from 1872 to 1876. It was during this period that the synagogue on Peck Court and Wabash Avenue was destroyed by fire. The congregation purchased the church building on 26th and Indiana and converted it into a synagogue which was dedicated on February 5, 1875. Drs. Kohler, Felsenthal and Messing assisted Dr. Adler in the service of consecration. In spite of the loss through fire of its third house of worship, the congregation seemed to be in excellent financial condition. The Record tells us that a substantial acknowledgement was voted Dr. Emil Hirsch for occupying the pulpit during the Sabbaths of 1833. On Kol Nidre Eve of that year, the practice of collecting contributions for the United Hebrew Charities was inaugurated. On September 9th of that year, a good majority at a congregational meeting supported the motion of Henry N. Hart that gentlemen remove their hats during worship.



Dr. Samuel Sale of Har Sinai was elected minister of the congregation in September, 1883 and remained with the congregation for four years, leaving to accept a call to the Shaare Emeth Congregation of St. Louis where he remained for many years.

In 1888, Isaac B. Moses of Nashville, Tennessee, accepted the call to K.A.M. and remained for eight years, leaving in 1896 to organize a People's Synagogue on the basis of minimum contributions. Dr. Moses believed that only in such a democratically supported congregation could he be independent in the pulpit.

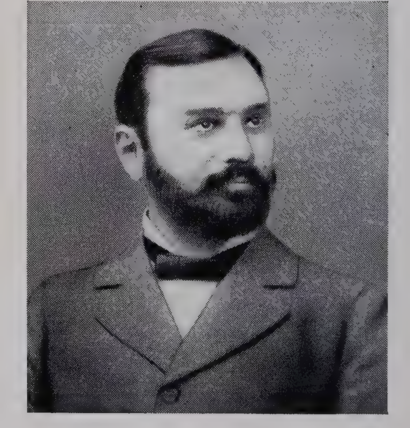


Rev. Dr. M. Machol

Two most important events took place during the incumbency of Dr. Moses. Jacob Rosenberg, a charter member of the congregation, made a gift of land for a new burial ground. His gift comprised twenty acres of land in the town of Jefferson at Dunning Station, now at Addison and Narragansett, west. The cemetery at Lake View was now in the area set aside for Lincoln Park. The congregation transferred all burials to the new cemetery at Dunning Station. Mount Mayriv, as this cemetery is known, contains the earthly remains of many of Chicago's most distinguished citizens, including the late Governor Henry Horner.

The gift of the cemetery* was but one of many charitable acts on the part of Jacob Rosenberg. He was the only surviving charter member at the Golden Jubilee celebration and the volume commemorating that evening gives us this biographical sketch:

"Mr. Jacob Rosenberg was born at Altenmuhr, Bavaria, March 25, 1819. He came to America in 1837. He was eighteen years old when he arrived in New York. For four years he traded through New England and New York State, parts of Pennsylvania, Ohio and Indiana. In 1841, he came to Chicago. Here he found Levi Rosenfeld, and with him formed a co-partnership under the firm name of Rosenfeld & Rosenberg. They were very successful, and in 1845, they were recognized as the most prosperous retail and wholesale dry goods merchants in the West. Mr. Rosenfeld had married a sister of Michael Reese. Another sister, Miss Hannah Reese, came to Chicago to visit Mrs. Rosenfeld, and in 1849, she became Mrs. Rosenberg. Theirs



Rev. Dr. Samuel Sale

**The cemetery was turned over for administration to the Mount Mayriv Cemetery Association, a corporation whose perpetual existence is assured and whose directors are chosen annually by the Board of K.A.M. Temple.*

was the first Jewish wedding ever known in Chicago. For ten years Jacob Rosenberg was a volunteer fireman, member of Company I, or the Fire King. In 1876, he was selected by the municipal reformers of that year to stand in the second ward for alderman. He was elected by a handsome majority and served for two years with credit. He was auditor of the Chicago Industrial Exposition for several consecutive years. By the will of his brother-in-law, Michael Reese of San Francisco, $200,000 were given in trust to Mr. Rosenberg and Mrs. Rosenfeld, jointly, for benevolent objects in Chicago. They determined to build and endow a hospital, to be called Michael Reese Hospital. This they accomplished, and it is now very justly a pride of the Jewish population of the city. Mr. Rosenberg has been director of the United Hebrew Charities since its inception. He is a truly charitable man, giving systematically in proportion to the merits of the various charities. His wife, who was a true mother in Israel, was born in 1824, and died in Chicago, January 16, 1890. With her good husband she vied in devotion to K.A.M., and like her noble sister, Mrs. Rosenfeld, she did not forget her Congregation in her will, and K.A.M. holds her honored name in grateful remembrance."*



Rev. Dr. I. S. Moses

**If treasurers of churches and synagogues wonder why the budgets of religious institutions seem to have been so much easier to meet in the early days, they might find a partial answer in the following series of store rules adopted by Carson Pirie Scott and Company shortly after their establishment in the late fifties of the last century:*

"The employee who is in the habit of smoking Spanish cigars, being shaved at the barber's, going to dances and other places of amusement, will surely give his employer reason to be suspicious of his integrity and honesty.

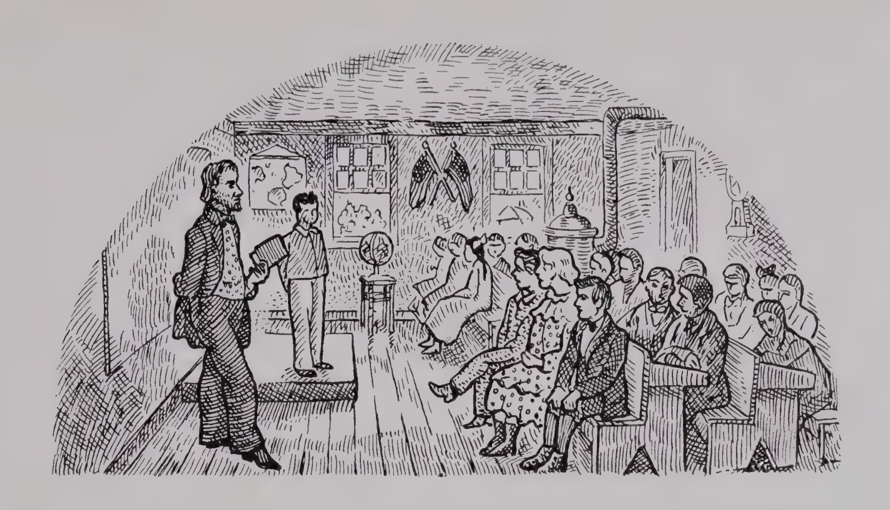
"Each employee must pay not less than $5.00 a year to the church and must attend Sunday School regularly.

"Men employees are given one evening a week for courting, and two if they go to prayer meeting.

"After fourteen hours of work in the store, the leisure hours should be spent mostly in reading."



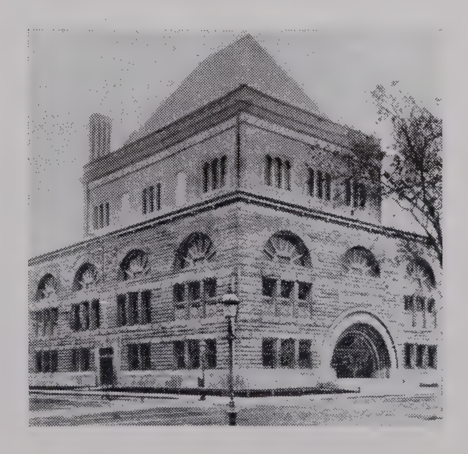
Altar • 33rd Street Temple



VII

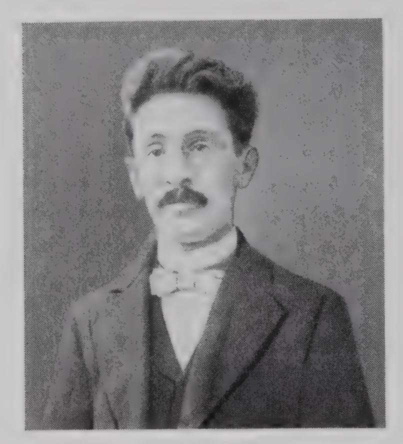
The Eighth President and the Fifth House of Worship

THE second significant event in the ministry of Rabbi Isaac Moses was the dedication of the new temple on the corner of 33rd and Indiana. The converted Plymouth Church on 26th and Indiana soon proved inadequate. It was necessary to use the Immanuel Baptist Church for the High Holydays. The enterprising officers of the Temple purchased one hundred and twenty feet on Indiana Avenue for $36,000 and engaged Dankmar Adler, the son of Rabbi Liebman Adler, to draw the architectural plans for the new building. Dankmar Adler was one of the first architects to understand the science of acoustics. This temple and Orchestra Hall are both splendid examples of his skill in this difficult science. The new house of worship was dedicated on June 11, 1891, almost forty years to a day since the dedication of the first synagogue on Clark and Jackson Streets. The building seated some fifteen hundred persons. The pulpit and pews were of rich mahogany. This was the most imposing house of worship to be built by Jews in the middle west. One hundred and fifty-five members had enough faith in the future to build a synagogue seating fifteen hundred. The man who did much to inspire this faith was Henry N. Hart, the eighth president of K.A.M.



He was elected unanimously on September 6, 1891, after a long and faithful apprenticeship in many other official and unofficial

capacities. He had come to Chicago from Eppelsheim, Germany, in 1854 and had joined K.A.M. in 1870. Like his predecessor, M. M. Gerstley, he had been a moderate or gradualist reformer, and like his predecessor, took a very active interest in the United Hebrew Charities and the Michael Reese Hospital. These latter were the practical works of religion; they were the fruit of the teachings of the synagogue. Henry Hart, like M. M. Gerstley, believed that the seed bed should not be neglected because the fruit appears so much more attractive. Assisting Henry Hart in all the many administrative problems of the new temple were the following officers: Jacob Rosenberg, vice-president; Henry Gerstley, treasurer; Israel Cowen, recording secretary; and Jacob Newman, financial secretary.



Rev. Dr. M. P. Jacobson

In 1896, Rabbi Moses Perez Jacobson was elected to the pulpit of K.A.M. He was the first American-born rabbi to occupy this pulpit. He was graduated from the Hebrew Union College in 1886. He had occupied pulpits in Macon, Georgia, Salt Lake City, Utah, and Youngstown, Ohio. He assumed his duties at K.A.M. in March of 1897. He found a Sabbath School excellently conducted by H. Eliassof with some two hundred children under the capable tutelage of six teachers. The membership of the congregation had increased to one hundred and eighty-six. The new temple was completely paid for. The temple owned a valuable burial ground and showed a neat surplus in the treasury. It is easy to understand, therefore, the enthusiasm with which the Jubilee Volume of 1897 closes its pages:

"What has Congregation Anshe Maarabh achieved during all these past fifty years? Has it drifted on the sea of life aimlessly, without a compass to point the right direction? Has it really retrogressed to a standpoint of disharmony with the spirit of modern Judaism and the tendencies of these times of progress? No! K.A.M. has, today, the satisfaction of finding itself in the front rank of the true friends of Judaism as well as abreast of the age, on the road to a broader humanity. Judaism was and still is the guiding star on its course. If Congregation K.A.M. has done nothing more in the past half a century of Jewish congregational life in America than to preserve for the younger generation of today the principle of an intellectual fidelity to Judaism, this in itself should be ample ground for joy and congratulation. In this consciousness of being a true standard bearer of Israel's message unto the world, it can be content to continue on its way, trusting its future to the protection of Him who has been the guardian of Israel through the ages,—to the love and care of God. And now *en avant!*"



Henry N. Hart

VIII

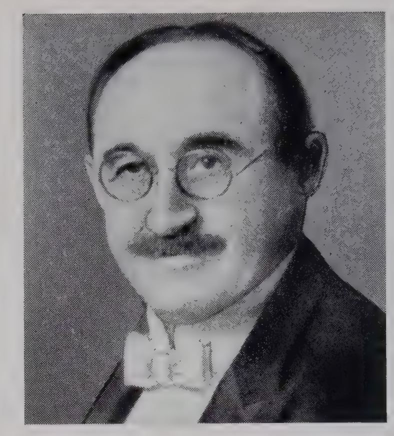
Grand Old "Uncle Toby"

AS the record shows, it was not easy for rabbis to remain at K.A.M. Not because the congregation was difficult. Far from it! It was most responsive and generous as it had proven itself in the treatment of Rabbi Adler, Sexton Jackson and Principal Eliassof. But it was hard to labor in the shade of Emil G. Hirsch. Emil Hirsch dominated the pulpit of Sinai and was the acknowledged intellectual leader of all Chicago Jewry. Those who disagreed with his point of view could hardly match him in debate. Those who agreed with him hesitated to say in much humbler and prosaic fashion what he could say so much more eloquently. The officers of K.A.M. were wise, therefore, in calling to the pulpit a man who was not an orator, but rather a pastor in the fullest sense of the word—a keeper, a comforter and a guardian of his flock. This man was Tobias Schanfarber who came to K.A.M. in 1901 and remained with it until his death in March, 1942.

He was born in Cleveland, Ohio, in 1862 and had graduated from the Hebrew Union College in the class of 1886. He had occupied pulpits in Baltimore and Mobile and had written regularly for the Jewish press in both communities. His writings show him to be a true disciple of Isaac Mayer Wise and a fervid advocate of the Pittsburgh Platform of 1875. He believed that Israel was a priest-people destined to bring mankind to a belief in ethical monotheism. He believed the Bible to be a man-made book though radiant with divine inspiration. He believed that the Talmud and the Codes were for the most part obsolete and that the new generation in America would have to formulate codes of belief and practice, in keeping with the needs of the time. He believed that Zionism was in direct contradiction to the universal mission of Judaism and considered it absolutely incompatible with Reform Judaism. He inaugurated the Sunday morning service and preached the doctrines of radical reform with a crusading zeal and often with a passionate bluntness. His philosophy of Judaism was in most essentials that of Emil Hirsch. Hirsch gave his remarkable lectures on Sunday morning, also. It was not hard to understand why Dr. Schanfarber spoke to small audiences, huddling for comfort in the great auditorium at 33rd and Indiana.

It was in his pastoral work that Uncle Toby won the hearts of his congregation, and by his pastoral work kept the congregation from merging with Isaiah Israel at one time and with Sinai at another. Uncle Toby visited the homes of his members. He did not wait for any special occasions. He believed that since it was no longer the custom for congregants to visit the rabbi, he would turn the tables and visit the

members. He possessed an unfailing memory and remembered the exact dates of birthdays, anniversaries, marriages and funerals of his large flock. He discussed, with equal fervor, the prospects of the White Sox winning the pennant and the Commentary of Rashi on the 12th Chapter of Exodus. His booming voice was often heard on the porches and the street corners, admonishing some absentee member, or greeting someone recently honored. He loved to come to the Religious School Assembly and tell the great stories of the Bible in his own homely fashion. He almost always began his talks to the children with his own version of *"tempus fugit."*



Rabbi Tobias Schanfarber

"Lost—sixty golden minutes,
Each set with sixty diamond seconds
No reward is offered, for they are gone forever."

His pastoral work was not limited to the congregation. He founded, with Mrs. Schanfarber, the Miriam Club, one of the earliest and most effective philanthropic organizations in the city. He solicited bequests for the Old People's Home and the Marks Nathan Orphanage. He served on the boards of the Jewish Peoples Institute, the United Hebrew Charities, and the Michael Reese Hospital. He was for two years, president of the Chicago Rabbinical Association and corresponding secretary of the Central Conference of American Rabbis.

The pages of the Reform Advocate contain many editorials from the pen of Rabbi Schanfarber. They seem often to be pushed in the corner by the more brilliant, even scintillating editorials of Emil Hirsch, a master of ten languages and of a barbed wit that held the reader gaping in admiration even while the prickly cynicisms stung his flesh. Nevertheless, the sober, carefully thought out, logical writings of Uncle Toby, over the long stretch of years, constitute a record of an honest searcher for the truth, a faithful preacher of Judaism, and a warm advocate of every humane cause.

Rabbi Joshua Liebman spoke for all his friends when he said on the occasion of Uncle Toby's Seventy-fifth birthday:

> "Fifty years ago you began with banners and your colors flying—and the same banners are still flying—absolute integrity and honesty of purpose and a deep and abiding interest and concern for other human beings—in yourself never contented with the shallow and second-rate but always patient of the shortcomings of other human beings."

And Rabbi Felix Levy summed up his life's efforts at the funeral service on March 6th, 1942, in one sentence:

> "His whole life was a benediction in which he praised God by loving His creatures."



IX

In The Line Of A Great Tradition

THE beautiful temple, designed by Dankmar Adler, had served for thirty years. By 1920, it found itself in a neighborhood from which the members had moved. It became apparent that the temple, like the tabernacle built by Bezallel in the wilderness, would have to follow the people. The old temple was sold to the Pilgrim Baptist Church—one of Chicago's leading Negro churches. For some three years K.A.M. met at Abraham Lincoln Center and at the Hyde Park Congregational Church. Then, in the fall of 1924, it dedicated its present house of worship on 50th and Drexel.

The dedication ceremonies were held throughout the three days of September 5th, 6th, and 7th. The entire Chicago Reform Rabbinate participated. The late Governor Henry Horner acted as toastmaster at the banquet. Dr. Abba Hillel Silver gave the sermon at the main service of consecration. Jacob Schnadig was then the president of the temple and Charles Weinfeld* the chairman of the Building Committee. It was indeed a magnificent tribute to the generosity and resolute will of a congregation of 332 members. The new temple served as the proper setting for the work of the new associate rabbi called to assist Dr. Tobias Schanfarber.

To this simple classical structure, proclaiming across its broad Doric brow the

---

**To Mr. Weinfeld, aided by such loyal members as Samuel Mincer and David Levi, is due much of the credit for the construction of our present imposing edifice.*

KEHILATH ANSHE MAYRIV

Officers

Rabbi Tobias Schanfarber

Jacob Schnadig
President

Samuel Mincer
Vice President

Charles Weinfeld
Treasurer

Leopold Witkowsky
Secretary

Board of Trustees

Finance
Edwin Romberg
Benj. Kronthal
Louis Weil
I. G. Adelman

Building
Charles Weinfeld
Joseph H. Schmaltz
Henry L. Newhouse
Edwin Stiefel
Jacob Schnadig
Mrs. Tobias Schanfarber
Mrs. Samuel Spitz

Seats
Herman Baum
Edwin Romberg
David Levi
Max Weinberg

Cemetery
Joseph H. Schmaltz
L. Robechek
Samuel Mincer
Max Livingston

Membership
David Levi
Jacob Witkowsky

Sabbath School
Mrs. Henry Lyons
Mrs. L. Robechek
Mrs. Louis Benjamin
Mrs. David Pfaelzer

House
Joseph H. Schmaltz
Edwin Stiefel
Joel Spitz

PROGRAMME—*Continued*

Sunday Morning Service—Sunday, September Seventh

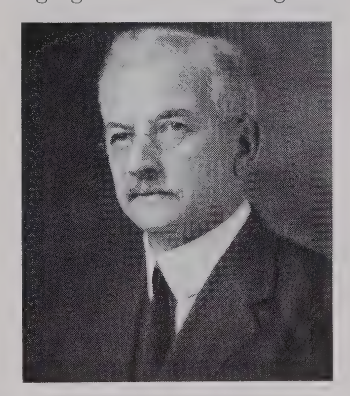
10:30 o'clock

Traume—Organ	*Wagner*
Tenor Solo—"Evening and Morning" Leroy Hamp	*Spicker*
Opening Prayer	Dr. Abraham Hirschberg
Ritual Service	Rabbi Tobias Schanfarber
Violin Solo—"Largo from Suite, Old Style" Hans Muenzer	*Reger*
Address	Dr. Felix A. Levy
Violin, Violoncello, Harp and Organ—"Pastorale"	*Rousseau*
Sermon	Rabbi Abba Hillel Silver
Soprano Solo—"Unto the Hills" Mrs. Mae Graves Atkins	*Mercadante*

Concluding Service

Finale	*Middelschulte*
Benediction	Rabbi Samuel Schwartz
Postlude	*Rheinberger*

great banner cry of Israel: "Hear, O Israel, The Lord, Our God, The Lord is One," came a man who was destined to deepen the cultural life of the whole community. Solomon Freehof was born in London in 1892 and came to America in 1903. He studied at the Hebrew Union College, where his fine record as a scholar won for him an appointment to the faculty as instructor and then as assistant professor in Liturgy and Rabbinics. He taught from 1915 to 1924 with a leave of absence to serve as chaplain in the first World War. In 1924 he came to K.A.M. and continued until 1934, when he accepted the call to Rodeph Sholom Congregation in Pittsburgh.

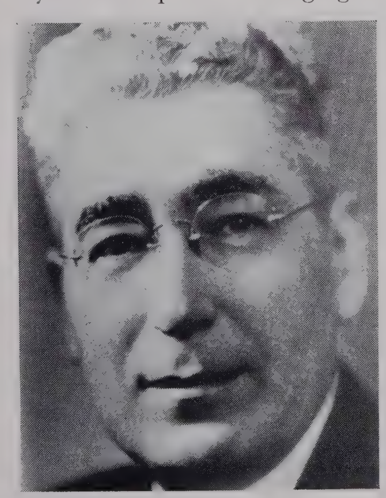


Jacob Schnadig

His years of teaching, his wide reading in rabbinics, his equally wide acquaintance with English literature, made Rabbi Freehof's sermons masterpieces of clarity and inspiration. His was the amazing gift of classroom simplicity without the condescension that often goes with simplicity. He gave his congregation a sense of the dignity, even the majesty, of the Jewish tradition. He saw Judaism as something more than a creed. He defined it in his "Stormers of Heaven" as:

> "more than a religion. It is the legend and history of an unusual people. It is social law and governmental regulation. It is an attitude to the cosmos and a philosophy of history. It is prayer, poetry, ritual and idealism."

Rabbi Freehof was more the scholar and teacher than the advocate. He preferred not to engage in controversy. He preferred, rather, to show both sides of every debatable issue and let the individual choose his own course of action. He trained the lay leadership of the congregation to respect his scholarship and to free him from the burden of administrative duties. He believed that temples had the same obligation to Jewish culture that universities had to general culture. Even those who were not too ardent about Jewish culture recognized what Dr. Freehof meant to the community. He attracted the culturally elite and did much to improve the literary taste of his audiences. His book reviews, his Bible classes and his sermons were equally attractive to eye and ear. Popular demand encouraged him to publish many of his sermons and lectures. "Stormers of Heaven," "Marx, Freud and Einstein," "Race, Nation and Religion" and "Bible Interpretations," were the forerunners of his later works, such as "The Psalms with Commentary," "The Small Sanctuary,"



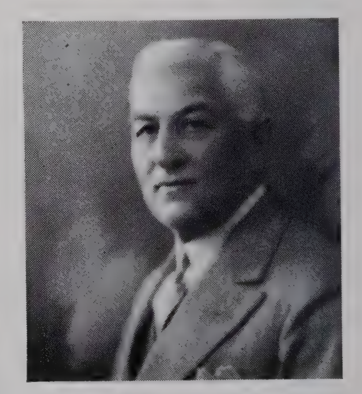
Rabbi Solomon Freehof

and "Reform Judaism, Its Belief and Practice." Even those prominent Jews who considered themselves emancipated from organized religion, were willing to listen to a religious word when so eloquently expressed by Dr. Freehof. While Freehof did not quite bring them into the synagogue, he did leave them a little happier with their lot as Jews. Many homes in Chicago, not of K.A.M. members alone, are enriched by some of the published works of Dr. Freehof. There are some of his disciples who re-read his Bible lectures religiously and have saved some particular sermon which gives them special comfort in dark hours. Throughout his rabbinate at K.A.M., Dr. Freehof enjoyed the sturdy support of Samuel Mincer, Max Livingston and Louis L. Kahn who served in this order as presidents of the congregation. In 1934 Rabbi Freehof left for Pittsburgh after ten years of devoted service.



Samuel Mincer

Having known Rabbi Freehof, it was impossible for the congregation to think of a successor who would not be worthy of the scholarly tradition set by Liebman Adler and renewed by Freehof. The choice fell upon Rabbi Joshua Liebman, a man in the middle twenties, who was doing research graduate work at the Hebrew Union College and serving the Reform congregation at Lafayette, Indiana during the weekends. Rabbi Liebman had been something of a prodigy at the College. Tireless reading, a gift for languages, a retentive memory, and a capacity for reasoning in large terms, had obtained for him shining recognition at both the Hebrew Union College and the University of Cincinnati. A genius for poetic expression and intense discipline in depth psychology was later to bear the harvest of "Peace of Mind," a book which has brought much comfort to the troubled in soul and bravely summons psychiatrists and ministers to join forces in lifting the heavy stones of fear and frustration from the hearts of men.

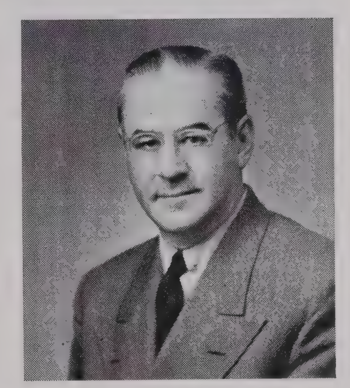


Max Livingston

Rabbi Liebman believed that the temple must be restored to its primacy in Jewish life, that it must be the dynamic center of all phases of Jewish communal life. He knew that while he must convince the elders of this necessity, his main work would be with the young. To restore our meaningful folkways and give color and drama to our teachings, he suggested a return to Friday night services, instead of the Sunday morning service. He believed that instruction in Hebrew must be introduced into the Religious School. With Dr. Shlomo Marenof, he developed new curricular material in classical, as well as modern, Hebrew. He arranged with the Col-

lege of Jewish Studies, to conduct institutes at the temple. He persuaded the Men's Club to sponsor a forum, offering a platform to the most distinguished thinkers of our time. Liebman practiced what he preached. He invited Negro leaders to the pulpit. He joined liberal lay-leaders of the congregation in refusing to include a restrictive covenant in the deed of the temple. This forthright action won to him many young, liberal-minded followers.

Rabbi Liebman was especially effective as an interpreter of Judaism to Christian ministers and teachers. His profound, philosophic knowledge, his deep, rabbinic scholarship, and his eloquent oratory made him a favored spokesman. In 1938, the National Conference of Christians and Jews arranged for him to interpret Judaism to the students of the leading seminaries in the country. It was in these years, too, when so many people were finding that the most favorable of external circumstances need not spell personal happiness, that Liebman began to think of techniques for winning inner tranquility from one's faith. In the true manner of the research scholar, he investigated the methods of the various psychologies and found the most helpful insights in the 'depth' psychologies—psycho-analysis and psychiatry. He began, then, to see that the visits of the pastor were not of sufficient help to people whose troubles were so deep that they could hardly be verbalized. He realized that there would never be enough trained psychiatrists to meet the needs of all people who could not gain serenity. He was aware, also, that the negative attitude of many psychiatrists to religious faith deprived them and their patients of a strength that had helped millions of people in times past. His sermons at K.A.M. during 1938 and 1939 show him to be groping for a way in which man's understanding of how to better his society and his work could be the pathway to a healthy disposition and emotional security. He was still groping when the call from Temple Israel in Boston gave him the chance to be the spiritual leader of all New England Jewry and to have, what was so necessary for him, the stimulation of philosophers and men of letters.



Louis L. Kahn



Rabbi Joshua L. Liebman

Rabbi Liebman's decision to leave K.A.M. in the summer of 1939 brought great disappointment to the congregation. He was the thirteenth rabbi in its ninety-two years of existence. The congregation, remembering the thirty years of Adler and the



Louis M. Katz

forty of Schanfarber, considered Rabbi Liebman's five years' stay as the shadow of a bird in flight. Brief as his stay was, he left a congregation prepared to accept, with scholarship, a warm advocacy of social justice. Liebman, in more ways than he ever thought, prepared the way for his successor.

X

The Building Of The Layman's Congregation

JACOB J. WEINSTEIN, K.A.M.'s fourteenth rabbi, was born in Russian Poland, but was brought to Portland, Oregon when he was hardly six. His home contained much that was best in the Jewish tradition, while his environment was aglow with the fresh expansive glory of pioneer America. The old and the new became happily fused in him. He studied in the Portland public schools, helping to ease the economic struggle of his family by selling papers, clerking in stores and working in logging camps.

In 1923, he took his B.A. degree at Reed College with high honors and journeyed to New York to do graduate work in political science at the New School for Social Research. While working with Jewish immigrants at Ellis Island, he rediscovered the Jewish people. Jewish life had become rather attenuated in the far West, Now he met a people worthy of the great tradition he had so lightly touched in the synagogue of his father. A fortuitous meeting in New York with Rabbi Jonah B. Wise, son of the founder of Reform Judaism, led to the conviction that the rabbinate offered him the best opportunity to serve the Jewish people and America.

For six years, Jacob Weinstein studied at the Hebrew Union College deepening his knowledge of Jewish lore and widening his reading in economics, sociology and philosophy. Upon graduating in 1929, he accepted the call to Austin, Texas, where he served Congregation Beth Israel. While here he also established the Hillel foundation at the University of Texas. In 1930, he was called to occupy the old and distinguished pulpit of Shearith Israel in San Francisco. By 1932 Rabbi Weinstein discovered that prophecy in the pulpit must be confined to ancient history. His forthright stand on the Mooney-Billings case and his strong advocacy of social security legislation to protect the people from the ravages of the depression led to sharp controversy with the directors of the congregation and subsequently his resignation.

For the following seven years, Rabbi Weinstein served the Jewish people out of the pulpit. He was advisor to Jewish students at Columbia University; he reviewed books of Jewish and religious interest for the New York Times; he wrote material exposing the Friends of the New Germany; he organized a course on Minority Cultures at New York University. In the summer of 1935, he came to San Francisco to deliver a series of four lectures on "Judaism as a Civilization," the book by Dr. Mordecai Kaplan, the leader of the Reconstructionist movement. The enthusiastic

interest in these lectures led to the establishment in San Francisco of a School for Jewish Studies, which he directed for four years. He was directing this school and teaching a Great Books Course in the Meiklejohn School for Social Studies when the invitation came to him to accept the pulpit of K.A.M. Dr. A. L. Sachar, director of the Hillel Foundation, had assured him that the congregation was progressive and was democratically supported.

Where Absence Made His Heart Profounder

It was necessary for Jacob Weinstein to convince himself that seven years of absence had not spoiled him for the exacting tasks of the rabbinate, that the synagogue could be a living fountain of liberal inspiration and that it could give rich personal satisfaction while gently persuading its devotees to put their religion to work in all the avenues of daily life.

Rabbi Weinstein likes to say he entered into his duties at K.A.M. on a companionate marriage basis. He told the Board he was willing to try the congregation if they were willing to try him. He soon discovered that his seven years of absence from the pulpit, instead of being a handicap, turned out to be a unique advantage. It enabled him to understand more adequately why the synagogue was losing its hold on such vital sections of American Jewry. Seven years of sitting in pews with other laymen had given him some insight. He realized that few people stayed away from the synagogue because of rational or scientific criticisms.

At the Hebrew Union College, he had somehow gained the impression that every Jewish layman is an amateur Ingersoll and that the rabbi must always have a bright and shiny answer for the agnostic and the atheist. This was not so. For every person who stayed away from the synagogue because of idealogical reasons, he discovered, nine stayed away for other reasons. Some of these reasons had to do with unpleasant childhood memories of *schul, cheder,* and boring Sunday Schools. But even these childhood conditionings were not as important as the overwhelming fact that Reform Judaism had become the religion of the officiants, the rabbi, the reader and the choir. It was a professional performance. The rabbi and the choir were excellently exercised, but the congregation was passive in the extreme. It was prayed at, preached at, sung at, invoked, blessed and dismissed. This passivity led inevitably to a desensitizing of eye and ear. While the Orthodox service requires considerable physical exertion and early Protestant churches trusted hard pews and the foxtail in the sexton's hand to keep the congregants alert, Reform synagogues built comfortable pews, ushered the members into their seats after a hearty family meal, and then sang them sweetly to sleep. The passive service was typical of the whole congregational life. Hardly ten per cent of any membership was involved in the administrative affairs of the congregation. Most members sent in their dues and assessments and paid a formal call on their God on the High Holydays. The

membership rolls of the temples and synagogues, hardly reaching forty per cent of American Jewry, are still grossly watered by the large proportion of members who are only dues-paying members and twice-a-year Jews.

The consequences of the layman's inactive role in the synagogue were everywhere at hand. Potential leaders went into the B'nai B'rith Lodges, American Jewish Congress, Council of Jewish Women, Hadassah and other Zionist organizations. It almost came to be taken for granted that work in a synagogue or in one of its auxiliaries served only as an apprenticeship for more important assignments on the boards of charity institutions or Jewish defense organizations.

Rabbi Weinstein had often asked himself these questions: "What do these secular organizations have that the synagogues do not have? Why is it that the same man who finds the ritual of the Sabbath service meaningless, will spend hours memorizing his part in the Masonic funeral service or the B'nai B'rith installation service?" The answer came to him while he was out of the active ministry. The secular organizations involve the membership actively. The synagogue lets the rabbi do it all. He had become the *Azazal,* the ritual scapegoat, of the congregation.

It was not difficult to revive an interest in laymen's activities at K.A.M. for this congregation had early learned to rely on its lay leadership. Rabbis had come who had stayed only a few years. There were years between rabbis, and during the long years of Dr. Leibman Adler's semi-retirement there had been no rabbi in direct charge of congregational activities. Abraham Kohn, M. M. Gerstley, Jacob Rosenberg and Henry Hart had often been the real heads of the temple, speaking for its spiritual affairs as well as its material welfare.



Irving Solomon

Then with the turn of the century there had come to succeed Henry Hart such stalwarts as Jacob Schnadig, Samuel Mincer and Max Livingston. They, together with Charles Weinfeld, had undertaken the financing of our present house of worship. Louis Kohn and Louis Katz, together, brought the membership to its highest point during Dr. Freehof's incumbency. Irving Solomon, whose parents worshipped at K.A.M. and who was himself confirmed at K.A.M., assisted Rabbi Lieman through some difficult periods of his ministry and helped keep the spirit of the congregation vigorous when Rabbi Liebman decided to accept the call to Boston.

These presidents could always count on the aid of the women. First organized by Mrs. Tobias Schanfarber, the Women's Auxiliary developed some very effective leaders, such as, Mrs. Israel Cowen, Mrs. David Levi and Mrs. Samuel Spitz. The

work of these women was later carried forward by Mrs. M. L. Weinstein, Mrs. Louis Wangersheim, Mrs. Sylvan Dernburg, Mrs. Harold Charmack, Mrs. Arthur Rosenbaum and Mrs. Jacob Levin. No task was too large or too small for the women to undertake, from hanging curtains for the Religious School to raising a sum of $20,000 for the total renovation of the temple building.

The work of the Men's Club under such leaders as Dr. Sidney Portis, Louis Ehrenfeld, M. R. Schrayer, Frank Bloch, Melvin Berkman, Michael Green, Ernest Styer and David Rosenthal had done much to enlist new members in more active participation in the congregation. There had been, as the evidence shows, a good groundwork of lay participation at K.A.M. But it had not been nearly sufficient. It was all too localized or too tangential to the main purpose of the synagogue. These activities were not being integrated into a total program of Jewish education. The men engaged in the activities looked upon them as things in themselves—not as part of a well-planned program to develop an effective, intelligent, proud Jewish laity.



Max Robert Schrayer

The man who saw the inadequacy of the activity program as keenly as did Rabbi Weinstein and the man who, from the very first, backed him in his plans and undertook the arduous task of implementing his suggestions, was Max Robert Schrayer. He was successful in business and in his civic life. He knew the inner and outer wheels of organization. He, too, could not understand why the oldest Jewish institution with the highest historic dignity and traditional prestige, should have difficulty in holding the capable young Jewish people. He agreed with the rabbi that the matter of idealogical differences was distinctly secondary. He believed that we were suffering from a peculiar, hold-over psychology by which we let ourselves become convinced that techniques and principles, proven completely wrong in every secular institution, will somehow succeed in a synagogue. Rabbi Weinstein and Max Robert Schrayer, elected the fifteenth president of K.A.M. in 1941, decided upon the sensible principle of applying the same techniques that had proven successful in progressive schools, welfare organizations, town hall forums and city clubs, to the various activities of the temple.

It was not possible to launch this program at once. The second World War broke out in 1939. The congregation was agitated by the decision to change to Friday night services early in 1941. Japan attacked Pearl Harbor and forced war upon us in the winter of 1941 and the congregation sought, in the bosom of its tradition, for moral sanctions for such colossal carnage. The normal routines of an organization lose their sense of immediacy in the midst of frenzied national passions. The news

from our fellow-Jews abroad made many feel reluctant to do anything but raise money for their succor.

Nevertheless, early in 1942, eight men met at the home of Mr. Schrayer and launched the K.A.M. program of lay participation. The first and most important step to be taken was to develop a framework within which the work could be accomplished. The work of the temple and its affiliates was divided into standing committees. There were, of course, the usual committees, such as, Budget, Religious School, Ritual, Legal, Cemetery, Ushering and House Maintenance. To these were added new committees, such as, Discussion Group, Community Affairs, War Service, Hospitality, Public Relations, Youth Service, Young Marrieds and Building Fund.

Now came the problem of available manpower. Each member family had answered questionnaires detailing biographical data, skills, experiences and preferences of each member of the family. Some twenty persons having indicated a preference for certain types of work, were carefully selected for the proper committee. Then great care was exercised in the selection of chairmen for the committees. The officers of the congregation each accepted a certain number of these committees to supervise, that is, each officer had to keep in touch with two to four committee chairmen. The officer met with his committee chairman and helped to work out a program for the year, or some part of the year. The officer-supervisor had to be satisfied that the chairman grasped the general outline of the program and was committed to the task of interesting as many people in his committee as possible. It was necessary for the committee chairman to have confidence that the work done, no matter how small or insignificant, would bring the worker closer to the temple and give him a better acquaintance with all its administrative problems as well as his fellow-workers. Each chairman was made to feel that he had a very definite job to do, relatively high standards to meet in doing it, a relatively short timetable in which to do it (to discourage procrastination) and a feeling of recognition upon completing the task.



Rabbi Eric Friedland

This, naturally, demanded a great amount of patience and effort, but because of the officers' stubborn insistence on the importance of the technique and their faith in its ultimate success, a considerable part of this program was carried through.

In order to meet the needs of this much expanded congregational program, Rabbi Eric Friedland was brought to K.A.M. as associate rabbi. He was a graduate of the Hebrew Union College, had occupied the pulpit of the Reform

congregation in Pontiac, Michigan, and had just returned from a two-year period of service as a chaplain in the United States Army.

The Religious School Committee appealed strongly to parents of school age children. No less than eighty members indicated their willingness to relate themselves to the problems of our Religious School. This unwieldy number was divided into four sub-groups, each with a sub-chairman. One sub-group, under the leadership of a member who had professional experience as a high school teacher, concerned itself with objectives and curriculum. It analyzed our study methods, read and criticized our textbooks and examined new equipment, such as audio-visual aids. Members of the Committee gave vocabulary tests to their children to test the grading of our texts. Other members studied the fatigue level in the classroom to determine the most effective length of the instruction period. The most animated discussions were engendered over such questions as these: How much emphasis should be given to Hebrew and Palestine affairs? What is the most effective way of teaching the God concept to early grade pupils? How much of the sombre side of Jewish history can be taught without turning the classroom into a morgue? If we reveal the deep gulf between our ideals and the actual practices of the home, will our children come to look upon us as hypocrites? The curricular sub-committee turned into one of the most effective study groups.

Another sub-committee concerned itself with the budgetary problems of the school. They not only understood why the school needed a certain budget, but exerted their influence with the board members to see that the budget was passed. A third sub-committee occupied itself with the details for all special occasions. They found the people to serve lunch for the faculty when it met through the noon hour, the people to build the bazaars for the Purim Fiesta, to package the Hanukah presents, to build the Succah and to help with the costumes for the various plays and pageants. The fourth sub-committee developed parent participation on the classroom level. It informed the parents of the study plan for each grade. It arranged meetings between the parents and the teachers of their children.

Eighty people became involved in the process of religious education. They discovered the weak spots in our curriculum. They had to admit that American Jewry, so generous in charity, had been pathetically lax in its support of the Jewish artists and educators, who alone can develop the proper materials for study. After the first moment of bewilderment, the parents plunged enthusiastically into the task of developing, with the rabbis, a body of material that might make Jewish religious education a source of joyful, thrilling inspiration.

The Joy of Singing Unto the Lord

Our Choir Committee was given the task of studying the music of our liturgy and noting the effect of the different compositions on the congregation. It attended

auditions for the professional members of the choir and visited other churches and synagogues to learn how various choirs perform. The Committee encouraged our gifted music director, Max Janowski, to compose original themes based on the authentic cantillations of the synagogue. The Choir Committee helped to educate the congregation to appreciate the unique cantillations of the synagogue in preference to the Protestant hymnology to which, since their organists have so often been borrowed from Christian churches, many congregations have been conditioned. The committee encouraged our director to train young Jewish men and women to play the organ and to study Jewish liturgical themes. At a recent Friday night service, five of these young disciples played various parts of the entire Sabbath service. But the outstanding work of our Choir Committee has been the encouragement of the voluntary chorus. In his address to the Annual Meeting of the congregation in 1874, M. M. Gerstley lamented the fact that it was necessary to employ non-Jewish singers to chant the "Shema" for a Jewish congregation. This was in sharp contrast to the great out-pouring of communal singing which marked the dedication of K.A.M.'s first house of worship in 1851. Today, K.A.M. proudly boasts of twenty-four voluntary members of the choir. From these members are selected the soloists for the Blessing of the Lights and the Kiddush Service. The chorus has given splendid performances of the Elijah and Maccabeus Oratorios and is available for all festive occasions when song is required. The choir and their families have brought a genuine fervor into our religious services. What could not interest them through passive hearing, they have learned by singing to the Lord.

What One Discusses He Often Understands

Very early in his ministry here, it appeared to Rabbi Weinstein that any rabbi who undertook to discuss controversial issues from the pulpit, was taking undue advantage of his congregation; first, because he could not obviously be expert in all the matters which he undertook to discuss; second, because he borrowed some prestige and sanctity from the solemn service of worship which preceded and followed his presentation of the subject; third, because the worshippers could, in no way, indicate their approval or disapproval of their rabbi's statements, not even by so much as hearty applause or a vocal grunt of disapproval.

Since he could not confine his sermons to non-controversial matters, he decided that the congregation ought to have a chance to respond. Therefore, in the third year of his ministry, he would invite the congregation to adjourn, immediately after the service, to the assembly hall where they could ask questions, make statements and take issue with the material presented in the sermon.

It was during this year that he discovered considerable talent in the membership; men and women, who, once freed from the inhibitions and awe of the Temple, could express themselves cogently and ardently. He also discovered that there were quite a

few who were more expert on certain economic and political subjects than he. He selected about twenty-four of these people whom he asked to meet to discuss the organization of a group that would undertake to do research on various subjects and to present discussions, based on this research, before the congregation on Friday evenings, following the service.

This group has just finished its tenth year as the Discussion Group of K.A.M. Temple. It was held meetings every Wednesday or Monday noon at a downtown hotel. There has seldom been a break in these meetings, summer or winter, throughout these ten years. On an average, the group has presented twenty discussions per year, discussions which involved some one hundred people in the presentation and almost double that number in research.

Here, for instance, is a typical list of some seventeen subjects which were presented in the fall of 1946, and the spring of 1947:

Should there be a Jewish Commonwealth?
Is segregation in harmony with the American way of life? (A discussion on Restrictive Covenants.)
Full employment vs. free enterprise.
Group sanctions and civil liberties.
Is there a distinctive Jewish music? (A pianist and vocalist rendered examples of various types of Jewish music with expert comment, followed by a question and answer period.)
Is there a Jewish way of life?
Refugeeism vs. national rehabilitation.
Should religious leaders join the picket line?
The responsibility of the Men's Club to the Temple.
Today's scandal—the Chicago public school.
Will economic equality be brought about by the F.E.P.C.?
Is economic democracy possible under free enterprise?
Is Russia a threat to America?
Should Jews seek converts to Judaism?
Does the Jewish all-day school have a place in the Jewish community? (This program was a joint undertaking with the representative from our Temple and a representative of Temple Anshe Emet. The latter congregation has initiated an all-day school.)
Do Jews have a sick soul? (Based upon Rabbi Milton Steinberg's "Partisan Guide to the Jewish problem".)
One world or two?

As can be seen from this list, there is a fairly good balance between Jewish and non-Jewish subjects. There was also a varying of the form in which they were presented. The group found the outright debate the most stimulating, but where they could not find a sharp division of opinion, they used the symposium or panel method. Sometimes they presented their subject in the form of a dramatic skit or in the form of a question-and-answer dialogue. In fact as the group matured, it departed more and more from the debate and veered to the panel or symposium. This was partly

due to a widening acceptance of a common point of view and partly to the realization that in most of the important issues of life, the truth is neither black nor white but a shifting series of greys.

To summarize the effects of this ten-year experiment:

1. It has tremendously encouraged the thinking power of the congregation. We have a group of people who are capable of doing research on a subject and of presenting it in an intelligent and persuasive form. The discussants have, in the course of preparing their subject matter, done considerable research and reading, often in difficult Jewish sources.

2. Many ideas, which the congregation might suspect of having quite a bit of theological or professional bias when they come from the rabbis, are accepted a good deal more warmly when presented by a fellow-congregant. The seventeen sessions which the Study Group gave to the reading of Milton Steinberg's "Partisan Guide" brought about a much greater appreciation for a maximum program of Jewish education, for re-evaluation of the forms and content of Judaism and for an appreciation of cultural Zionism, than any amount of preaching from the pulpit could have done.

3. The subjects selected by the group, as well as the questions these discussions have stimulated in the audience, are excellent barometers of the congregational interest and reaction to our over-all program.

4. The Discussion Group has often selected as subject matter for research and debate such problems as the quality of the prayers, the quality of the music, and our symbols, and has, as a consequence, enabled us to develop a ritual which has been more meaningful to the general congregation.

This activity has made a real contribution to the thinking power of our community as well as having made the synagogue more firmly a house of study.

Rabbi Weinstein set himself the task at K.A.M. to develop a body of laymen who would recognize the sanctity of the deed, who would not consider themselves heirs of the prophets of Israel until they had been disciplined in sacrifice for justice. He found that the women were most responsive to his call for implementers of the ideals of Israel. Women had more time to study, attend rallies and obtain signatures. Jewish women were, in a double sense, a minority in a masculine dominated world. Women were a little more concerned for the security of their children against the threat of war. As early as the fall of 1940, the first Community Affairs Committee was organized. The rabbi read to the Committee the various appeals that had come to him for assistance. He asked members to investigate the appeals and then to represent the appealing groups before the temple. By the second year, the Committee was ready to select a group of causes to which it believed it could give effective assistance. By the third year, 1942, the Committee was constituted an official

part of the K.A.M. Sisterhood and defined its purposes in the following statement:

1. The purpose of the Community Affairs Committee was then stated to be:
   A. To educate the membership of the Sisterhood as to their obligations as citizens and their responsibilities to the community in which they live.
   B. To initiate, promote and support attitudes, movements, causes, organizations and legislation which have as their objective better living conditions for all men.
2. The Committee will participate in no fund raising projects for itself or other groups. It does, however, encourage its delegates to cooperate as individuals in such activities.
3. In all of its activities, the Committee will be guided by the advice and counsel of the rabbis of the temple.

The Committee broadened its program by offering assistance to neighborhood organizations working to combat juvenile delinquency; it functioned as a legislative committee to the congregation, conducting post card and mail campaigns in support of legislation which it considered in the public interest; it provided information and reading material on matters of national import; it conducted surveys of the congregation to find unregistered voters; its members were active in independent political action groups.

At the beginning of each year, the Community Affairs Committee decides which organizations in the fields of housing, race relations, civil liberties, health and welfare, schools and the like, it will join. For the year 1950 affiliations were made with:

The American Civil Liberties Union
Chicago Council Against Racial and Religious Discrimination
Metropolitan Housing and Planning Council
Women's Joint Committee on Adequate Housing
Public Housing Association
Citizens Schools Committee
Hyde Park-Kenwood Community Conference

The Committee has taken action to support the F.E.P.C. on national and state levels, Federal Aid to Education and repeal of the Mundt-Ferguson-McCarren Act. On the local level the Committee has been in constant touch with the aldermen, the mayor, the police commissioner, the housing inspector and the superintendent of schools to encourage these local agents to work for the welfare of the neighborhood community. It has taken an especially active part in the work of the Hyde Park-Kenwood Community Conference which aims to integrate the new negro residents of the neighborhood into the social, cultural and religious life of the community. The Committee has done much to build a climate of opinion which has made it possible for members of different races and religions to live peacefully together in the community.

Recognizing that intelligent action was not possible without the possession of reliable information, the Committee organized a Study Group. The special function of this group was to gather pertinent data on the programs of the various move-

ments supported by the Committee and on the legislation which was currently being considered by the Committee. The Study Group has enlisted some thirty women in active and sustained research. These women have presented reports on the Marshall Plan, the Atlantic Pact, our Asiatic policy, post-war Germany and the various peace plans and world organization proposals. The Study Group has called upon the resource men of our neighboring University of Chicago and has sometimes invited experts to guide them in their thinking. The Committee has a huge file of correspondence with our municipal, state and federal legislators and officials, and has come to be regarded as one of the most alert guardians of the public welfare.

The K.A.M. Community Affairs Committee was instrumental in organizing the various sisterhoods in our neighborhood into a South Side conference of social action and is constantly called upon to assist other synagogues and sisterhoods in establishing similar committees.

After ten years of operation, we can discern the following effects of the Community Affairs Committee:

1. It has interested the intellectual and progressive element in the community. Liberal professional people, social workers and labor leaders have been brought into the congregation.

2. It has inspired our youth groups with the conviction that the synagogue is as much interested in bettering the future as in conserving its link with the past.

3. It has trained some fifty persons in the techniques of effective political action on precinct, ward, municipal, state and national levels.

4. It has alerted the progressive forces of the community to the fact that organized religion can help.

5. It has given real meaning to the beautiful prayers for democracy, peace and justice in our prayer book.

6. It has encouraged our temple membership to join progressive organizations and to support progressive measures.

7. It has given sensitive liberals a sense of rootage, a sense of belonging and of permanence. Formerly buffeted by every wind of doctrine, blinded by the confusion of the many banners claiming their allegiance, they skipped from cause to cause, doing a bit here and a little there, tense while the shouting was going on, exhausted when it was over. Now the liberals find a frame of reference in the synagogue. Their cause finds a noble ancestry in the prophetic ideals of the past. It bears the weighty prestige of a revered institution. It ties into something that has been and will continue to be, just as it ties together the separate strands of the individual's interests and integrates the various needs of his life. The inclusion of progressive social action in a synagogue program gives dynamic vitality to the synagogue and equally helps

the sensitive soul by sublimating, in a socially useful way, the neurotic gnawings of guilt with which our sin-breeding civilization often burdens him.

God is indeed more than the model reformer and religion is more than social progress. Just as it is impossible for the Jew to find atonement with his maker until he has won forgiveness from his fellow man, so is it impossible for the community to build the city of God or restore Jerusalem until it has removed the injustices and distortions which set man against his neighbor and make a mockery of the Fatherhood of God.

XI

The Centennial Celebration

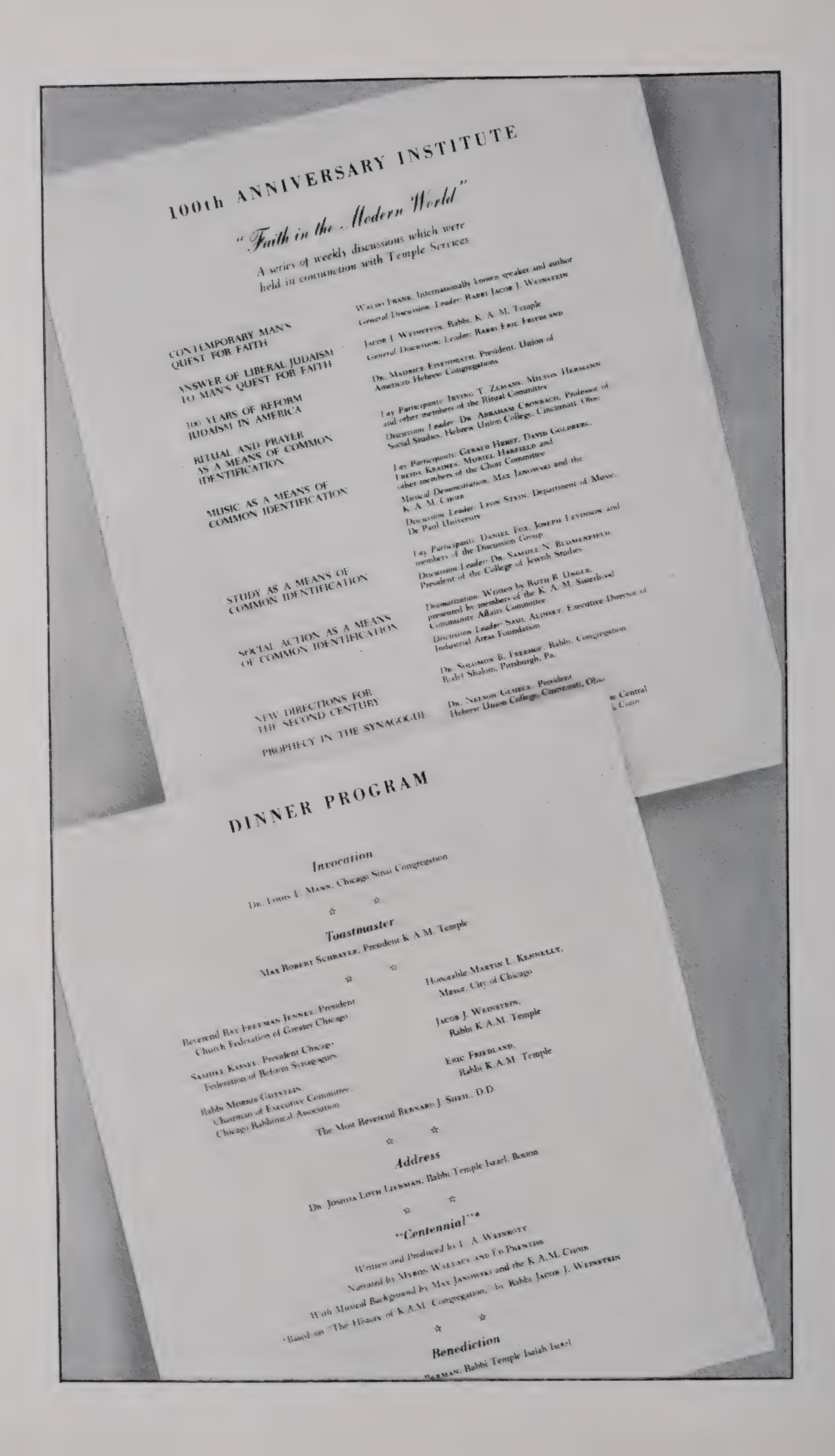
THE 99th Annual Meeting held in June of 1946 was a vivid reminder to the congregation that preparations had to be made for the celebration of the 100th Anniversary in 1947. The International Harvester Co. and the Chicago Tribune were also to celebrate their centennial year in 1947. We were impressed by so many evidences that we were an old institution in a young community and that the observance of our century of existence had a significance far wider than the pride and joy of the congregational family. Therefore, vast energy was expended in making this an event worthy of its historic importance.

A series of nine special services were written by Rabbi Weinstein to correlate with nine discussions worked out by the Discussion Group and held in conjunction with the temple services. The subjects discussed and the participants are detailed in the facsimile of the 100th Anniversary Institute accompanying this text. A special musical service, Avodath Hakodesh, by Max Janowski was published and distributed to the Reform Congregations of America. This publication contained an entire Sabbath service of representative compositions by K.A.M.'s gifted composer and musical director, who was extremely successful in recapturing the full flavor of the traditional cantillations within the framework of modern musical settings. Mr. Janowski's compositions have become part of the standard repertoire of most of the temple choirs in our land.

The culmination of the many special events took place at the Stevens Hotel Grand Ballroom on the evening of November 2, 1947—100 years to the very day since that devoted band of loyal Jews organized the first congregation in the middle Northwest. The dinner program reproduced here details the nature of the program and the dignitaries who participated in it. The address of the lamented Dr. Joshua Liebman will long be remembered by the great audience privileged to hear him.

The Schism

During the elaborate preparations for the Centenary, incidents multiplied revealing a serious difference between the senior rabbi and the president of the congregation. One of the primary differences revolved around the speed and the tempo with which the lay participation program was to be introduced into the congregation. The rabbi had seen considerable evidence that many of the activities had

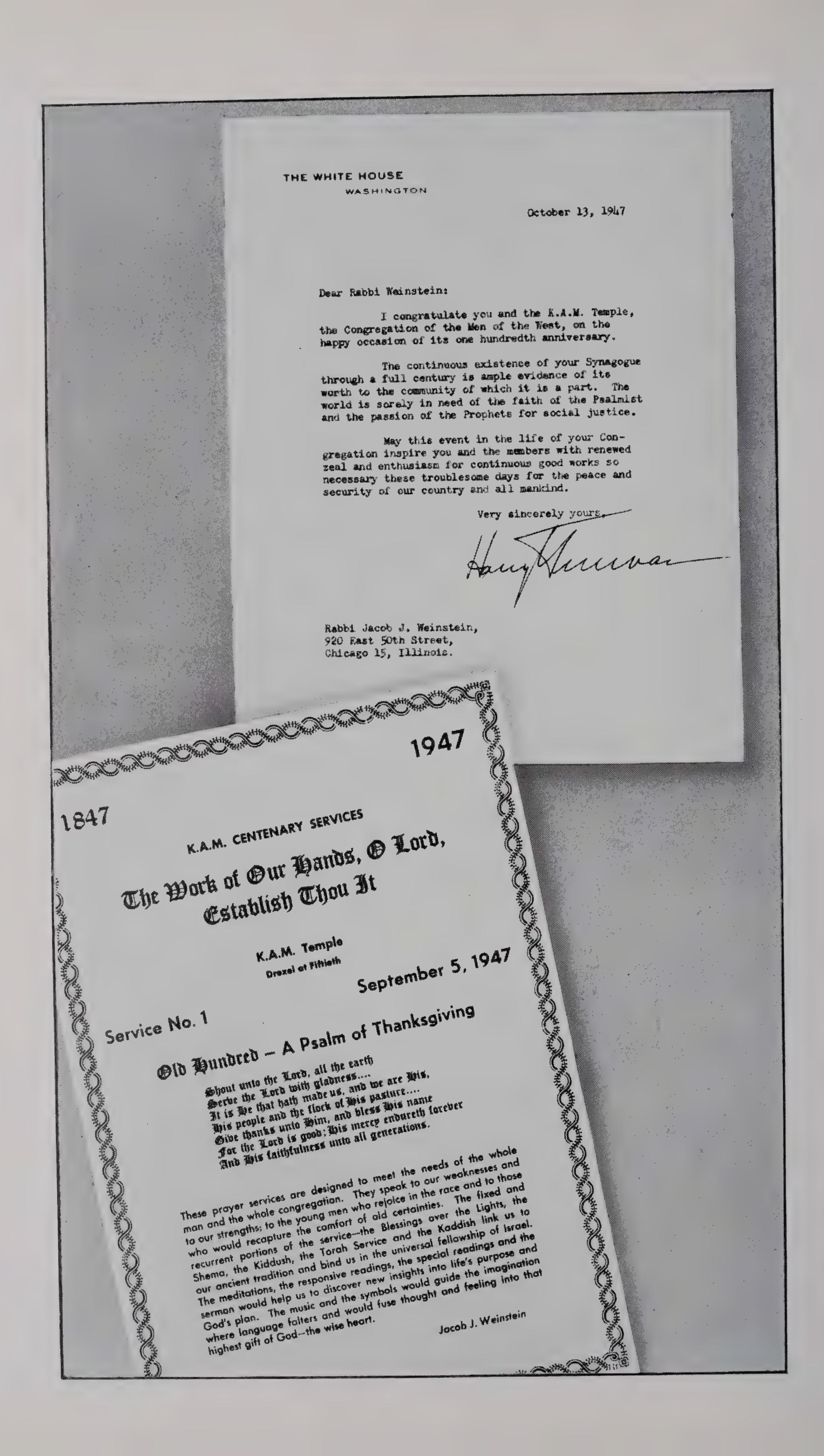

100th ANNIVERSARY INSTITUTE
"Faith in the Modern World"
A series of weekly discussions which were held in connection with Temple Services
CONTEMPORARY MAN'S QUEST FOR FAITH
Waldo Frank, Internationally known speaker and author
General Discussion, Leader: Rabbi Jacob J. Weinstein
ANSWER OF LIBERAL JUDAISM TO MAN'S QUEST FOR FAITH
Jacob J. Weinstein, Rabbi, K. A. M. Temple
General Discussion: Leader: Rabbi Eric Friedland
100 YEARS OF REFORM JUDAISM IN AMERICA
Dr. Maurice Eisendrath, President, Union of American Hebrew Congregations
RITUAL AND PRAYER AS A MEANS OF COMMON IDENTIFICATION
Lay Participants: Irving T. Zemans, Milton Hermann and other members of the Ritual Committee
Discussion Leader: Dr. Abraham Cronbach, Professor of Social Studies, Hebrew Union College, Cincinnati, Ohio
MUSIC AS A MEANS OF COMMON IDENTIFICATION
Lay Participants: Gerald Herst, David Goldberg, Freida Kraines, Muriel Harfield and other members of the Choir Committee
Musical Demonstration, Max Janowski and the K. A. M. Choir
Discussion Leader: Leon Stein, Department of Music, De Paul University
STUDY AS A MEANS OF COMMON IDENTIFICATION
Lay Participants: Daniel Fox, Joseph Levinson and members of the Discussion Group
Discussion Leader: Dr. Samuel N. Blumenfield, President of the College of Jewish Studies
SOCIAL ACTION AS A MEANS OF COMMON IDENTIFICATION
Dramatization, Written by Ruth B. Unger, presented by members of the K. A. M. Sisterhood Community Affairs Committee
Discussion Leader: Saul Alinsky, Executive Director of Industrial Areas Foundation
NEW DIRECTIONS FOR THE SECOND CENTURY
Dr. Solomon B. Freehof, Rabbi, Congregation Rodef Shalom, Pittsburgh, Pa.
PROPHECY IN THE SYNAGOGUE
Dr. Nelson Glueck, President Hebrew Union College, Cincinnati, Ohio
DINNER PROGRAM
Invocation
Dr. Louis L. Mann, Chicago Sinai Congregation
Toastmaster
Max Robert Schrayer, President K.A.M. Temple
Reverend Ray Freeman Jenney, President Church Federation of Greater Chicago
Samuel Kassel, President Chicago Federation of Reform Synagogues
Rabbi Morris Gutstein, Chairman of Executive Committee, Chicago Rabbinical Association
Honorable Martin L. Kennelly, Mayor, City of Chicago
Jacob J. Weinstein, Rabbi K.A.M. Temple
Eric Friedland, Rabbi K.A.M. Temple
The Most Reverend Bernard J. Sheil, D.D.
Address
Dr. Joshua Loth Liebman, Rabbi Temple Israel, Boston
"Centennial"*
Written and Produced by L. A. Weinrott
Narrated by Myron Wallace and Ed Prentiss
With Musical Background by Max Janowski and the K.A.M. Choir
*Based on "The History of K.A.M. Congregation," by Rabbi Jacob J. Weinstein
Benediction
Berman, Rabbi Temple Isaiah Israel

the earmarks of made work and as such were arousing the resistance of laymen who felt that their time should be given to worthier purposes. He had come to realize also that the indirect approach of bringing Jewish education to committee personnel while the committee was engaged on any one of a hundred practical problems had its serious limitations. It was an approach that, at best, had to be supplemented by more conventional classroom procedures. He recognized also a tendency to derogate professional training and the authority derived from such training—a tendency, so fatal to democracy. He was reminded of Goethe's warning of the dangers of active ignorance, and he resolved, therefore, to prevent, if possible, a distinguished congregation from being converted into a glorified service club.

The president and a group of devoted disciples whom he had enlisted, trained and encouraged to accept responsible positions in the synagogue, were convinced that their plan of total involvement, of education through activity, was the only way of saving the temple from stagnation and petrifaction. They interpreted the senior rabbi's cautions as an attempt to undermine the lay participation program. They believed that the rabbis stood in the same relation to the Congregational Board as did any paid executive to the legally constituted management of a corporation and that the rabbis should, therefore, take their orders from the executive lay leadership.

In perspective, these issues appear hardly serious enough to have caused such intensity of emotional reaction. So, too, it is hard to understand how the differences of opinion that sprang up between the moderate reformers and the radical reformers in 1857 could have led to the split of 1861. The bitter election of 1857 found the moderate group embattled behind the banner "Peace, Harmony and Moderate Reform" and the "radical" group entrenched behind the motto "Equality, Reform and Education." The historian of our Golden Jubilee Volume explains the rancor of that election in these terms: "The fight was hard and bitter, for in those days, the Jews took a warm interest in their religion and in the affairs of their religious institutions."

The present historian aided by more subtle psychological tools for understanding the motives of men is compelled to add a few more considerations to this "warm interest in religion." There were, of course, the normal jealousies, frustrations and personal rancors that are part of our unregenerate human nature. And strangely enough, a religious institution or a religious dispute often adds to the stubbornness of the person the rigidity of a dogma, a development uncongenial to compromise. It must also be remembered that the Great World War was not so far in the past. The pent-up fears, the cumulative frustrations of the war years found an outlet in fervid partisanship in this dispute. The real issues at stake were unfortunately



THE WHITE HOUSE
WASHINGTON

October 13, 1947

Dear Rabbi Weinstein:

I congratulate you and the K.A.M. Temple, the Congregation of the Men of the West, on the happy occasion of its one hundredth anniversary.

The continuous existence of your Synagogue through a full century is ample evidence of its worth to the community of which it is a part. The world is sorely in need of the faith of the Psalmist and the passion of the Prophets for social justice.

May this event in the life of your Congregation inspire you and the members with renewed zeal and enthusiasm for continuous good works so necessary these troublesome days for the peace and security of our country and all mankind.

Very sincerely yours,

Harry Truman

Rabbi Jacob J. Weinstein,
920 East 50th Street,
Chicago 15, Illinois.

1847 1947

K.A.M. CENTENARY SERVICES

The Work of Our Hands, O Lord, Establish Thou It

K.A.M. Temple
Drexel at Fiftieth

September 5, 1947

Service No. 1

Old Hundred — A Psalm of Thanksgiving

Shout unto the Lord, all the earth
Serve the Lord with gladness....
It is He that hath made us, and we are His,
His people and the flock of His pasture....
Give thanks unto Him, and bless His name
For the Lord is good; His mercy endureth forever
And His faithfulness unto all generations.

These prayer services are designed to meet the needs of the whole man and the whole congregation. They speak to our weaknesses and to our strengths; to the young men who rejoice in the race and to those who would recapture the comfort of old certainties. The fixed and recurrent portions of the service—the Blessings over the Lights, the Shema, the Kiddush, the Torah Service and the Kaddish link us to our ancient tradition and bind us in the universal fellowship of Israel. The meditations, the responsive readings, the special readings and the sermon would help us to discover new insights into life's purpose and God's plan. The music and the symbols would guide the imagination where language falters and would fuse thought and feeling into that highest gift of God—the wise heart.

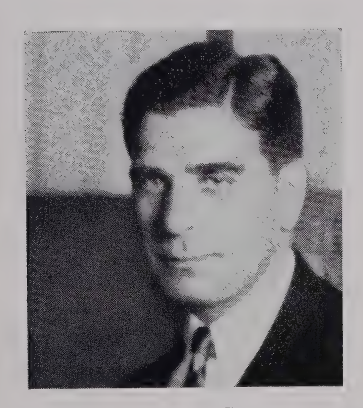
Jacob J. Weinstein

covered by a turgid blanket of hair-trigger emotions. A series of dramatic board meetings failed to bring the opposing groups together.

The group led by the president was confident that their position would be sustained by a majority of the congregation. When, however, ⅞ of the congregation signed petitions backing the position of Rabbi Weinstein and his advocates, the opposition decided to withdraw and organize a new congregation under the leadership of Mr. Schrayer. Rabbi Friedland joined this group and became its first rabbi. This solution was approved at the Annual Meeting held on June 16, 1948. Thus in its hundred and first year, K.A.M., in stormy parturition, gave birth to another congregation in Israel. Our tradition admonishes us that those divisions that are "leshem Shomayim", for the sake of Heaven, prosper, but those disputes that are not for the sake of Heaven do not. Only time will tell into which of these categories this schism falls.

The Scar Heals

The 700 families that remained with K.A.M. more eagerly dedicated themselves to the work of the temple. Many who had taken the temple pretty much for granted realized more keenly what it meant in their lives. Some had been induced by the raging dispute to rethink their whole attitude toward religion and the institutions dedicated to religious life. Theodore Stone, who, as a former vice-president, had bravely stepped in as interim president when the officers of the congregation resigned at the Board meeting of April, 1948, was elected president at the Annual Meeting in June for a two-year term. He immediately set about the task of recruiting new leadership for the various agencies of the temple. He was reassured to discover that there was a large reserve of fine manpower available. Mrs. Herbert Hauptman undertook the presidency of the Sisterhood; Frank Chayes, of the Men's Club; Herbert M. Hymen, of the Senior Society and Betty Rosenthal, of the Youth Council.



Theodore Stone

The K.A.M. Community House

Strengthened by this new leadership and the many competent members who accepted positions on the various committees, the Board of Trustees faced the challenge of the uncompleted business of building the new Community House. The temple had long realized the inadequacy of its quarters for its religious school and youth activities program. In 1939, Irving Solomon and Mrs. M. L. Weinstein had organized a series of earning events—a night at the opera and a grand bazaar which had netted sufficient funds both to renovate the temple auditorium and to purchase

the lot immediately east of the temple. In 1944, on the occasion of his Fifth Anniversary as rabbi, a group of friends and admirers had presented Rabbi Weinstein with pledges of $50,000 as the start of a Building Fund Campaign. Under the able leadership of Samuel S. Weil and Reuben L. Freeman this sum was raised to $140,000. The campaign had lain dormant during the celebration of the 100th Anniversary. Now Alfred Wittert undertook the task of completing the campaign. Aided by Mrs. Arthur Feldman, he organized a successful dinner at the Palmer House on December 11, 1949 at which an additional $60,000 was pledged. Aiding to achieve this grand total were the generous gifts of Mr. and Mrs. Walter Jacobs to dedicate the library in memory of their son, Walter Jacobs, Jr., a naval pilot who lost his life in the Pacific in February of 1945. Memorial rooms were established by Leonard Ashbach in memory of Barbara Dea Ashbach and by David Himmelblau in memory of Rhoda Himmelblau.

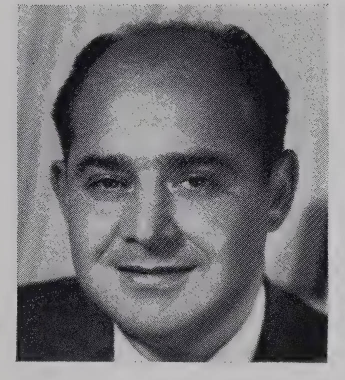
The Sisterhood under its new president, undertook to raise the necessary means for the furnishing of the classrooms and the complete equipment of a modern kitchen. A bazaar was decided upon as the proper money-raising medium. First under the chairmanship of Mrs. Sidney Moyer and then under Mrs. Jesse Cook with the constant aid of the sub-chairmen, Mrs. Sol Fox, Mrs. Erwin Levy, Mrs. Eli Baron and Mrs. Herbert Hauptman, the Sisterhood held a Grand Bazaar on November 15, 1950, which netted the K.A.M. Community House Furnishing Fund some $26,000. The Bazaar was not only a magnificent financial success but a wonderful revelation of the loyal devotion of the great bulk of the membership and of the splendid esteem in which K.A.M. is held by the wider outside community.

The Men's Club under the able chairmanship of David Rosenthal has undertaken by means of this New Century Book to raise the balance of the sum needed to pay completely for the building and perhaps to cover the cost of completing our much-needed chapel.

A Thing of Beauty And A Joy Forever

Except for the chapel, our building is complete and in use. We are proud of it. These pictures can only partially tell you why. Thanks to the meticulous supervision and the painstaking care of Howard Landau and Herbert H. Heyman, our Community House combines the best of modern design and modern material with the functional purpose for which it is intended. It also fits beautifully into the architecture of our temple and the old community building. It has a dignity and simplicity of line which says eloquently that the building is to serve the needs of young and old. It has a warmth without being garish. It has a work-a-day familiarity which invites the fullest possible use. The colors and materials are in exquisite taste with not even a hint of pretentiousness. It is the kind of building that a con-

gregation can live with; and know that it will, with the fewest possible demands in upkeep, become ever more comfortable with the years. With the new building there also came a new spirit in the character and ability of the man elected to be the President of K.A.M. in June of 1950. Mr. Sol S. Fox came to this office with a warm love of the synagogue and a keen appreciation of what it could do to bring to Jews a high standard of personal and social values.



Sol S. Fox

It has already become the home of our advanced religious school students, our Youth Council and Senior Society. Our young people are celebrating their Bar Mizvahs in it. They are being married in it. More and more of the congregation are celebrating the significant occasions of their lives in it. Thus it is truly becoming the Beth Ha-Kenesseth, the House of Assembly, which is, in our tradition, as vital an aspect of the synagogue as the House of Prayer and the House of Study. Thus the life patterns of the membership are being bound into the very structure of the synagogue and are depositing a radium stuff of sentiment which permeates the brick and mortar with spirit and imparts a living soul to an institution.

The New Century

We have hardly put our toes into the New Century and we have already found it burdened with the shadows of war and the fear of war. One need not stand on a very high hill to see that the coming years will call upon our every ounce of courage and dedication. The outcome of the ideological dispute that cuts athwart the entire globe will depend more on spiritual reserves than on material forces. Only those who know in their hearts, when the barrage of propaganda is lifted and the winds of specious doctrine blow themselves out, that they fight for the right — only those will have the physical stamina to survive. And that physical stamina can come only from spiritual integrity, from the wholeheartedness of inner honesty. The synagogue must bring more and more of its devotees into the ways of integrity. It must be ever at hand to console the sorrow stricken, and goad the smug. It must serve as the guardian of our democratic values. It must be fearless as the prophets of Israel were fearless to say "this is not the way" when leaders through malice or ignorance would lead us away from our ideals.

Here at K.A.M. we have a further challenging opportunity. We can imitate the God we worship by treating the Negro in our midst as we treat our home-born. We have the chance to engage in an experiment in inter-racial living that will not only test the validity of our faith and bring the boon of good neighborliness but

which will add to the very necessary testimony upon which the vast colored populations of the earth will judge the sincerity of American leadership. It may very well be that the attitude of the Chinese, the Indians, and the Africans toward us and the placing of their weight in the world struggle will depend on the multiplication of such patterns of equality and good neighborliness as we can forge here.

Who better than the children of Israel can bring faith and hope to a weary and confused generation? Have we not survived such crises before? Have we not drawn from the nettled dangers of these crises in the life of nations, the roses of opportunity and extracted from the leaden pointed whips of adversity the strength to overcome the obstacles on our way? This record of one congregation in Israel is but one specific testimony to the fact that man made in the image of God and sustained by faith in his creator can summon the necessary powers to survive the forces of destruction. The establishment of the State of Israel in the wake of the worst tragedy that has ever befallen the people of Israel should renew in us the homely optimism of our fathers who often repeated the saying: "God prepares the remedy before he sends the affliction."

One hundred and four years ago, fourteen resolute men constituted themselves the Kehilath Anshe Mayriv, in the firm faith that the new and budding continent of 19th Century America was congenial to the thirty centuries old faith of Israel. Their faith has been justified. Judaism has flourished in this happy land—still the last best hope on earth. As they gave the strength of their faith to the very foundations of this republic, so they learned from America the lessons of its rugged frontier: that which is rutted is lost. Survival is only to them who change with the ineluctable changes of time. The descendants of these pioneers have been loyal to the spirit of the founders who affirmed enduring values in the midst of changing circumstances. Though the earth wax old like a garment, the generations of K.A.M., faithful to Him who is the confidant of all the ends of the earth, will keep alive the sacred flame of our ancient faith and with that faith infuse their lives with beauty, truth and goodness.

Our New Community House



ENTRANCE



FOYER



CLASS ROOM



LIBRARY



KITCHEN



AUDITORIUM STAGE

OUR TEMPLE FAMILY

In departing from the usual practice of listing the names of contributors, with or without the "Compliments of a Friend," we have returned to a much more honored and ancient practice—that of sponsoring a treasured saying of our tradition. We were taught that next to authoring a profound truth, the highest credit redounded to those who shared it with their fellow men and spread it to the far corners of the earth.

In the Mishnah and the Gemorah the argument goes to him who can buttress his position with the largest array of apt quotations from the Bible. The genius of the medieval poets resided largely in their ability to string pearls of biblical phrases onto the thin band of their poesy. When the young Bar Mitzvah finished his discourse, usually an application of ancient sayings to modern instances, he was complimented with a colorful proverb: "Like apples of gold in bowls of silver are words fitly spoken."

We live in a time when the word has become even more powerful than ever it was in the past. It has indeed become flesh, but whether the flesh of an angel or the flesh of a golem, a destroying monster, it is hard to say. Certainly the minds of men are being buffeted in the market place by every wind of doctrine.

It is at such a time as this that those who would live by the truth, or at least keep open the never ending search for the truth, must unfurl the banners of the truths they would live by. We have, happily, in the literature of our people, a vast storehouse of tried and tested wisdom, knowledge run through the fine sieve of discerning minds, judgments beaten out on the anvil of experience, weighed and found not wanting by succeeding generations.

These banners have given a lift to the spirits of our fathers plodding faithfully in the swamplands of previous wars and the shadows of disillusionment projected by those wars. We believe that the ripe wisdom of our tradition republished herein and affirmed by the various sponsors will kindle a spark of hope in the hearts of men today; and this hope, we further believe, will be the substance of our faith.

Hear, O Israel, the Lord our God, the Lord is one.

—*Deuteronomy 6:4*

Dr. M. L. and Marion Weinstein

and Family

With Warm Greetings to

Janet and Jacob Weinstein

From Lillian and Lee Goldstine

Thou shalt love the Lord, thy God, with all thy heart, with all thy soul, and with all thy might.

And these words, which I command thee this day, shall be upon thy heart.

Thou shalt teach them diligently unto thy children, and shalt speak of them when thy sittest in thy house, when thy walkest by the way, when thou liest down, and when thou risest up.

That ye may remember and do all my commandments and be holy unto your God.

—*Deuteronomy 6:5*

Sol S. Fox Family

Etta and Sam Ruby

Bill and Paula Ruby

Byron and Jo Ann Lane

Sophie and Henry Ruby

Barbara Ruby

Linda Ruby

This is the covenant which dedicates Israel to the One and Eternal God.

This is the Torah, the pillar of right and of truth.

This is the Law, that proclaims the Fatherhood of God and the Brotherhood of man.

—*Union Prayer Book*

Bernice, Reuben and Richard Freeman

Mr. and Mrs. Manuel Smerling

and Family

It is a tree of life to them that hold fast to it—
and its supporters are happy.
Its ways are ways of pleasantness, and all its
paths are peace.

—Union Prayer Book

Betty and David Altman

Michael, Eugene and James

"A man never stands so tall as when he stoops to help his fellow man."

D. Druckerman

Thy word is a lamp unto my feet, and a light unto my path.

—Psalms

Marion & Erwin Levy
Barbara and Edward

A good name is rather to be chosen than great riches.

—Proverbs

Mr. & Mrs. Milton Blink

Righteousness exalteth a nation.

—Proverbs

Milton J. and Reva Shapin,
and Scott

It hath been told thee, O man, what is good; and what
the Lord doth require of thee: only to do justly
and to love mercy, and to walk humbly with thy God.

—Micah 6:8

Adelaide, David, Betty and Donald Rosenthal

The sword comes into the world because of three things: because of justice delayed; because of justice being perverted; because of those who render wrong decisions.

—Talmud

Benjamin P., Gabriele F., William F.,
and Robert Louis Epstein

Congratulations on your one hundred years. May the succeeding years be even more successful.

K.A.M. Temple Seniors

Grow old along with me;
The best is yet to be,
The last of life, for which the
first was made.

—From "Rabbi Ben Ezra"
By Robert Browning

K.A.M. Temple Social Club

Behold, how good and how pleasant it is
For brethren to dwell together in unity!

—Psalm 133

Polly, Alice, Louise and
Leonard Rosenthal

"I will lift up mine eyes unto the hills,
From whence cometh my help.
My help cometh from the Lord,
Which made heaven and earth."

—Psalm 121

Jacob and Martell Levin

Abe and Henrietta Blinder

Stanton and Judith Kovacs

And they shall beat their swords into plowshares,
And their spears into pruning-hooks;
Nation shall not lift up sword against nation
Neither shall they learn war any more.

—*Isaiah 2:4*

Mr. & Mrs. Herbert H. Heyman

Jay, Susan and Gerry

Wisdom is the principal thing—with all thy getting get understanding.

—*Proverbs*

Natalie & Emmet Newman
Sandra and Tommy

Justice is truth in action.

—*Disraeli*

Dr. Harold Asher & Family

Through wisdom is a house builded,
And by understanding is it established.

—*Proverbs, 24:3*

Arthur and Bernice Conn
Robert, Elizabeth, Alex

O Lord, open our eyes that we may see and welcome all truth, whether shining from the annals of ancient revelations, or reaching in through the seers of our own time.

—*Union Prayer Book*

Arthur, Dorothy, Robert and Arthur Jr. Koff

Hillel said: Pass not judgment upon thy neighbor until thou art come into his place.

—*Pirke Aboth 2*

Mr. & Mrs. Barney E. Hokin
Francine Hokin
Mr. & Mrs. Robert K. Baum

Peace in the house is the foundation of marital happiness.

—*Talmud*

Roland Preskill, Sylvia Preskill,
Alice Preskill, Mrs. David Preskill
and Mrs. George Levinson

How forcible are right words!

—*Job, 6:25*

Mr. & Mrs. Sam Robert Don,
Robert Everett Don

Love thy neighbor as thyself.

—*Leviticus 19*

Dr. & Mrs. Max E. Engerman
Jerome Leander & Faye Engerman
Allen Channon Engerman

To everything there is a season
And a time to every purpose under the heaven
A time to be born, and a time to die
A time to plant and a time to reap.

—*Ecclesiastes 3:1*

Lester and Corinne Asher
David, Frances and Jonathan

Who is a wise man? He who learns from everybody.
Who is a hero? He who controls his passions.
Who is a rich man? He who rejoiceth in his lot.
Who is honored? He who honors his fellow man.

—Ben Zoma in Pirke Aboth 4

Mr. & Mrs. Justin Kaufman

As my fathers planted for me, so do I plant for my children.

—Taanit, 23

Dr. & Mrs. Herbert Rattner
and Billy

The price of wisdom is above rubies.

—Job

Mr. & Mrs. Albert Kotler

The one great requisite is character.

—Sotah, 27A

Mr. & Mrs. Herman Halperin
and Family

Unless we believe that God renews the work of creation every day,
Our prayers and doings of the Commandments grow old and tedious.
As it is written in the psalm: "Cast me not off in the time of
old age"—that is to say, do not let my world grow old.

—*Israel Baal Shem Tov*

The Chayes Family

Vivian, Frank, Frona and Billy

Whoever degrades another degrades me; and whatever is done or said returns at last to me.

—Walt Whitman

Mr. & Mrs. Fred A. Mann
Robert
Richard

Yea, though I walk through the valley of
the shadow of death,
I will fear no evil,
For Thou art with me.

—Psalm 23

Ruth Chernyk
Jane & Julius Bogolub
Peter and Wendy

Wisdom is better than rubies.

—Proverbs

Mr. & Mrs. Edward Nathanson
and Bob

Behold the fear of the Lord, that is wisdom;
And to depart from evil is understanding.

—Job 28:28

Flo and Nate Kallick and Frank
Gloria and Sidney Bernsen

Knowledge is not the main thing in life, but the use of it.

—*Talmud*

Doris, Alfred and Audrey Wittert

People imagine that the place which the Bible holds in the world it owes to miracles. It owes it simply to the fact it came out of a profounder depth of thought than any other book.

—*Emerson*

The Rosenbachers

Hanchen - Eugene - Frances - Robert

Thy people shall be my people, and thy God my God.

—*Ruth to Naomi*

Irene - Babette - Simon Steinhardt

May thy law rule in the hearts of all thy children, and thy truth unite them in bonds of fellowship.

—*Union Prayer Book*

Lillian & Lawrence Golan

Joseph - Lewis - Gail - Guy

To thine own self be true

If thou wouldst be true to any man.

The Zeman Family

True charity is the desire to be useful to others without thought of recompense.

—*Swedenborg*

Ernest, Ruth, Jean and Jimmy Styer

There are men who suffer terrrible distress and are unable to tell what they feel in their hearts, and they go their way and suffer and suffer. But if they meet one with a laughing face, he can revive them with his joy. And to revive a man is no slight thing.

—Nahman of Bratzlav

Mr. and Mrs. Joseph Rosenzweig and Family

The day is short, the work is much, and the Master is urgent . . . It is not incumbent upon thee to complete the work, but neither art thou free to desist from it altogether.

—Rabbi Tarphon in Pirke Aboth

Mrs. Sigmund C. Fish Family

Hold no man insignificant and no thing improbable, for there is no man who has not his hour and there is no thing that has not its place.

—Ben Azzai in the Talmud

Rudolph, Leona and
Gail Edelstein

Keep thy tongue from evil and thy lips from speaking guile.

Mr. & Mrs. Alfred H. Perlman
Mr. & Mrs. Hayden J. Bayer

The true civilization is where every man gives to every other every right that he claims for himself.

—*R. G. Ingersoll*

Mr. and Mrs. Sidney B. Cohen

Henry K. Cohen

Ronald M. Cohen

Mr. and Mrs. M. J. Gale

Jeffrey H. Gale

Mr. and Mrs. Robert Lee Straus

Stephen Straus

Lawrence Straus

A man void of intelligence cannot be sensitive to sin, nor can an ignorant man be pious, nor is the shamefaced apt to learn, nor can a passionate man teach, nor can one who is excessively engaged in business grow wise.

—*Hillel in Pirke Aboth*

Ezra and Shayne Sensibar,
Minda Rae, Judith and David

Thou shalt love the Lord, thy God, with all thy heart, with all thy soul, and with all thy might.

—*Deuteronomy 6:6*

Mr. & Mrs. Abraham L. Rittenberg
Louise - Susan

So teach us to number our days
That we may get us a heart of wisdom.

—*Psalm 90:12*

Mr. & Mrs. William D. Goodman

Except the Lord build the house
They labor in vain that build it.

—*Psalm 127*

G. D. Liebschutz

"Write me as one who loves his fellow men."

—*Leigh Hunt*

Herbert, Rhoda, Peggy and Philip Hauptman

and Margaret Jacobs

Its ways are ways of pleasantness, and all its paths are peace.

—Union Prayer Book

Esther Rosalie, Theodore,
Richard N., Walter N. and James A. Stone

The great essentials of happiness are: something to do, something to love, and something to hope for.

Mr. & Mrs. Max N. Block
and Family

Prohibit not something to others which you permit to yourself.

—Shemot Rabbah, 25, 8

Theodore Morrison & Family

May peace guide us throughout our lives.

Rose Gibs

A man must not trust in the work of his ancestors. If a man does not do good in this world, he cannot put his trust in the work of his fathers. No man will eat in the time to come of his father's works, but only of his own.

—*Midrash*

Mr. and Mrs. Charles M. Peters, Sr.

Constance, Wayne and Larry

Mr. and Mrs. Charles M. Peters Jr.

Behold, how good and how pleasant it is for brethren to dwell together in unity!

—*Union Prayer Book*

Annette and Morris Greenberg and Daughters,

Carol, Myla and Susan

Science and learning will bring peace to the world.

—*Talmud*

The Goldfarbs

Francis, Arnie, Allen and Jerry

Do unto others as you would have others do unto you.

Mr. & Mrs. Harry W. Cohen
and Jack

Marjorie C. & Myron S. Ridker

Jean C. & Ralph W. Cohn

"Be not afraid. Thy help is near."

Mr. & Mrs. Abraham Shapiro,

Richard, Elisabeth and Marianne

The words, "There is yet much more work to be done" mean that the process of the world's creation is only in its infancy.

—*Pesikta Rabbati*

Irvin, Ruth, Lois and Allan
Swartzberg

True charity is the desire to be useful to others without thought of recompense.

—*Swedenborg*

Morton, Jean and Barbara Harris

The Lord is my shepherd, I shall not want.

—*Psalm 23*

Barbara, Sharon, Betty and
Arthur Feldman

God is our refuge and strength; an ever present help.

—*Psalm 46*

Arthur and Mildred Perlow
and Daughters
Naida and Babette

Its ways are ways of pleasantness, and all its paths are peace.

—*Union Prayer Book*

Harold, Rose and Michael Barkun

There are eight degrees or steps in the duty of Charity. The first and lowest is to give but with reluctance or regret . . . the eighth and highest step is to anticipate charity, by preventing poverty; namely to assist the reduced fellowman by a loan or by teaching him a trade or by putting him in the way of business, so that he may earn an honest livelihood.

—*Maimonides*

Rose and Victor Peters

Victor Jr., Millie and Scott Peters

Elaine, William, and William Jr. Randall

Joyce and Donald Gross

May the time not be distant, O God, when Thy name shall be worshipped in all the earth, when unbelief shall disappear and error be no more.

—*Union Prayer Book*

Isaac Lowenberg
Mr. & Mrs. Lipman Glick
Mr. & Mrs. Leon Weil
Mr. & Mrs. Louis Braudy

Why was man created on the last day of the week? In order that he be taught modesty. For should he ever attempt to exalt himself, he would be told that even a fly preceded him in creation.

—*Talmud*

Mr. & Mrs. Arthur Markle
and David

Let thy house be a meeting place for the wise; sit gladly at their feet, and drink in their words with eagerness.

—*Pirke Aboth 1*

The Michael Weinberg Family

They shall sit every man under his vine and under his fig tree and none shall make them afraid.

—*Micah 4:4*

Theodore N. Zekman
Lois B. Zekman
Pam Zekman
Terry Zekman

When the Psalmist wrote his first psalm, he was not aware of our Rabbi, but certainly it is a fitting tribute to a really fine religious leader.

> "Happy is the man that hath not walked in the counsel of the wicked, nor stood in the way of sinners, nor sat in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by streams of water, that bringeth forth its fruit in its season, and whose leaf doth not wither; and in whatsoever he doeth he shall prosper."
>
> —*Psalm 1*

Lillian and Sylvan Beck

Let your book-cases and your shelves be your gardens and your pleasure grounds. Pluck the fruit that grows therein, gather the roses, the spices, the myrrh.

—*Judah Ibn Tibbon*

Lillian and Max Oppenheimer
Alan Oppenheimer, Joan and Stanley Goldstein
Judy Ann and Betty Lee Goldstein

My children, fill yourselves with compassion, and the Lord will be filled with compassion towards you.

—*Bereshit Rabbah, 3, 3, 3*

Mr. & Mrs. Herman Rosenberg
Doris - Ellen - Jane

A merry heart doeth good like medicine.

—*Proverbs*

Milton & Johanna Lowenstern

Whatsoever thy hand findeth to do, do it with all thy might.

—*Ecclesiastes*

Julian, Wilma, Jill and Richard Saly

Let the temples,
the churches, the cathedrals,
through their rabbis, ministers and
priests . . . assert the leadership
of which they are capable, in the
interest of a new century of Peace
with honor, Brotherhood for all
and a living, lasting democracy!

Joyce, Jean, Peter and Ed Gourfain

The world rests upon three things; upon the Torah, upon worship, and upon acts of kindness.

—Pirke Aboth 1

Florence, Deborah Lenore and Herbert Levy

Viola and Maurice Mandel

Mrs. Frank H. Moss

Ben, Shirley and Elliot Perchuk

Mr. & Mrs. Mark Rosenfeldt

Paul and Edith Tillotson, Marcia and David

Faye, Howard, Joel and Judith Wolfson

Only to do justly and to love mercy, and to walk humbly with thy God.

—Micah 6:8

George, Minda, Deborah and Jonathan Mills

There is nothing more important than the preservation of human life.

—Talmud

Dr. & Mrs. Irving D. Harris

Man doth not live by bread alone.

—Deuteronomy

Regina & Miron Maisel and Emanuel

Lord, give us not what we ask
for but what is good for us.

Arthur, Babette, Michael, Charles (Ched) Salovesh

There are three crowns: the crown of Torah, the crown of priesthood, and the crown of kingdom; but the crown of a good name excels them all!

—*Pirke Aboth*

Dr. & Mrs. Louis J. Brody
Jerome and Alan

He who has earned man's esteem will also receive favor of God; but he who is not worthy of such esteem, cannot expect to find favor with Him.

—*Rabbi Chanina ben Dosa*
in Pirke Aboth 3

Pamela - Leslie - Beulah
Harry England

So teach us to number our days that we may get us a heart of wisdom.

—*Psalm 90*

Mr. & Mrs. A. Rodger Green
and Nancy

Train up a child in the way he should go: and when he is old, he will not depart from it.

—*Proverbs*

Mr. & Mrs. Harry L. Nathenson
Jimmy and Janet

We Have Much

To Be Thankful For

Freda - Ben - Don
Miller

Vivian - Howard - Nancy
Gordon

Who is truly rich? He who is happy in his portion.

—Pirke Aboth 4, 1

Mr. and Mrs. Milton Ernst

One empire cometh and another passeth away, but Israel abideth forever.

—Derek Eretz Zuta, Perek ha-Shalom

Bernard S., Estelle,
Alice and Richard Friedman

Judaism is not only ethical, but ethics constitutes its essence, its nature—its beginning, its middle and its end.

—Midrash Tanhuma, Wayishlah

Mr. & Mrs. Alex Klopot

He who does charity and justice is as if he had filled the whole world with kindness.

—Sukkah, 49

Herman, Bernice & Louis Kolb

Abraham brought blessing to the world, Isaac justice, and Jacob mercy, thereby completing all the Lord wished the world to possess.

—Zohar, 1, 87B

Irma and Eli Baron
Lewis and Muriel

He that is of a merry heart hath a continual feast.

—Proverbs

Leone & Morris Alexander
and Daughters,
Lynn, Sharon, Joan & Diane

He that feeds the hungry feeds himself too, for charity blesses him that gives even more than him that takes.

—Ruth Rabbah, 19

Pauline Calvin
Caryl Calvin
Robert Calvin
Joseph Calvin

The house which opens not to the poor will open to the physician.

—*Talmud*

Fan and Dick Fleischman

Mr. & Mrs. Howard A. Levy,
Louise Gail and Sandra Fay

Sophie Reiss

Charlotte Sander

Knowledge is not the main thing in life, but the use of it.

—*Talmud*

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Sandy, Jan, Dorrie

Jennette and Conrad Munk

Dr. Alfred & Helen Stein,
Paul and Daniel

To thine own self be true.

Mr. & Mrs. Mathias S. Anzel

Dr. & Mrs. I. Halperin

Paul, Anne and Joan Klawans

Mr. & Mrs. Byron Lane,
and Janet

Grant us peace, Thy most precious gift, O Thou eternal source of peace.

—*Union Prayer Book*

Edith, Irving, Carol
and Jerry Solomon

Where there is no vision the people perish.

—*Proverbs*

Clarice & Milton Weinman

Lolo & Sam Maisel and Richard

Remember then thy Creator
in the days of thy youth
Before the evil days come
And the years draw nigh, when thou
shalt say
"I have no pleasure in them."
—*Ecclesiastes 12*

Mrs. Amelia Davis and Son Harry

Thou hast been the help of our fathers in time of trouble and art our refuge in all generations.
—*Union Prayer Book*

Herbert S., June Betty,
Frederick James & Cherie Louise
Manning

Who shall ascend the mountain of the Lord and who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not taken my name in vain and hath not sworn deceitfully.
—*Psalm 24*

Mr. & Mrs. Al J. Littsky
and Jackie

And they shall beat their swords into plowshares, and their spears into pruning - hooks; Nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid . . .

—*Micah 4*

The Everetts
Ella, Jack, Carol and Joyce

And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day, shall be upon thy heart and thou shalt teach them diligently unto thy children.

—*Deuteronomy 6, 5*

Dr. & Mrs. Joseph Pois
Robert and Marc

Make peace come quickly and in our time.

—*Traditional Prayer Book*

The Mandels
Sydney - Bertha - Aaron - Avis

"What is hateful to thee,
do not unto thy neighbor.
This is the whole of the Law;
the rest is but commentary."

—*Hillel in Talmud*

Mrs. Sidney Metzl
Norman P. Metzl

No one can be perfectly free till all are free;
No one can be perfectly moral till all are moral;
No one can be perfectly happy till all are happy.

—*Spencer*

Rose and Max Nevis
Joyce and Toby

Seeing life differently should not make men enemies.

Caroline & Bill Weintraub

The Bible: It is a plain old book, modest as nature itself, and as simple too; a book of an unpretending work-day appearance, like the sun that warms, or the bread that nourishes us.

—*Heinrich Heine*

Mrs. Isaac Fish

So great is the virtue of repentance that it prolongs a man's years.

—*Talmud*

Mr. & Mrs. Leo Hess

When a man's ways please the Lord, he maketh even his enemies to be at peace.

—*Proverbs, 16:7*

Mrs. Millie Mitchell

Honor thy father and thy mother, as the Lord thy God commanded thee; that thy days may be long, and that it may go well with thee, upon the land which the Lord thy God giveth thee.

—Deuteronomy 5, 16

Mildred & Lahman Geleerd
and Lois

What is hateful to you, do not to your fellow man; the rest is commentary—go and learn it.

—Talmud

Edna & Harry Hershenson

Many waters cannot quench love, neither can the floods drown it.

—Song of Songs

Mrs. Ben Cook

If I am not for myself who will be?
But if I am only for myself what do I amount to?

—Hillel

Mr. & Mrs. Samuel Levin

He who walks in the straight paths of integrity honors God.

Bemidmar Rabbah, 8

Mr. & Mrs. Howard G. Haas

Thy people shall be my people, and thy God my God.

—Ruth to Naomi

Mr. & Mrs. Leo Rose

A good name is rather to be chosen than great riches.

—Proverbs 22

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and Harry, Susan, Avrum

Judith & Bernard J. Gross,
and Michael, Susan, John

Mr. & Mrs. Armand M. Kahn,
Daughter Sally Jeanne

Margaret and Arthur Rosenbaum

A man's heart deviseth his way;
But the Lord directeth his steps.

—Proverbs

Esther and Louis Frankel

Fannye M. Neumann

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Bess, Paul & David Rosenthal

Great is peace! The world cannot
conduct itself except with peace.

—Talmud

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Grant us peace, Thy most precious gift, O Thou eternal source of peace and enable Israel to be its messenger unto the peoples of the earth.

—Union Prayer Book

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Except the Lord build the house,
They labor in vain that build it.

—Psalm 127

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Thy word is a lamp unto my feet and a light unto my path.

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Morris & Clara Louise Spector

Cast thy bread upon the waters,

For thou shalt find it after many days.

—Ecclesiastes 11:8

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Dave, Janice, Charles Greenberg
and Jeannetta Rose

Mr. & Mrs. Manuel Reiter
and Hersh

Grant that we may understand our duty to Thee and to our people.

Mr. & Mrs. Fred J. Rosenstein

Mr. & Mrs. Leonard Rothman,
Miriam Kay and Michael

Mr. & Mrs. George I. Wirpel

The memory of the just is blessed.

—Proverbs

Sally and Harry Zimmerman

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If thou faint in the day of adversity, thy strength is small.

—*Proverbs*

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The highest wisdom is kindness.

Mr. & Mrs. Alvin Brandeis

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Belden, Esther & Frances Goldman

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Man doth not live by bread alone.

—*Deuteronomy*

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Jane and Henry Portis

Dr. Arthur and Ruth Rosenbloom,
Susie, Mary and Laura Ann

Lillian and Norman Rothfield
and Samuel

Mrs. Sarah Zaban

Rejoice, O young man, in thy youth;
And let thy heart cheer thee in the days of thy youth.

—*Ecclesiastes 11:9*

K.A.M. Temple Youth Council

Justice, justice shalt thou follow that thou mayest live; and inherit the land which the Lord thy God giveth thee.

—*Deuteronomy 16:20*

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Carrie L. Rubovits
Alice G. Rubovits
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Mrs. Rose Friedlander

Lilian, William, David and
Philip Goodman

Harry H. and Billie S. Hyman,
Leslie Joy and Gerald Allen

Joseph Levinson

"Strength and dignity are her clothing;
And she laugheth at the time to come.
She openeth her mouth with wisdom;
And the law of kindness is on her tongue.
She looketh well to the ways of her household,
And eateth not the bread of Idleness."

—Proverbs 31

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—*Gittin, 61A*

The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside the still waters.
He restoreth my soul;
He guideth me in straight paths for His name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil,
For Thou art with me;
Thy rod and thy staff, they comfort me.
Thou preparest a table before me in the presence of mine enemies;
Thou hast anointed my head with oil; my cup runneth over.
Surely goodness and mercy shall follow me all the days of my life;
And I shall dwell in the house of the Lord forever.

—*Psalm 23*

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ISRAEL R. WARSHAWSKY

The deeds of the righteous are treasured up as an incentive to conduct by which the living honor the dead.

—Union Prayer Book

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a son of a founder of K.A.M.



Mrs. Bernhard Rosenberg

Mr. & Mrs. Hans Kosterlitz

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Mr. & Mrs. Sam Feldman
and Family

Babette & John Spiegel

Heli, Adam, Mary & Polly

In the remembrance of their virtues and affections, the best and purest part of their nature lies eternally enshrined.

—*Union Prayer Book*

In Memory of

ROSE DEBS

Ruth and Jerome Debs

In Memory of

ABRAHAM KOHN **LIEBMAN ADLER**

"Happy he who remembers his progenitors with pride, who relates with pleasure to a listener the story of their greatness, of their deeds and silently rejoicing sees himself linked to the end of this goodly chain."



—Translated by Rabbi Joseph Stolz for their granddaughter

Sara Adler Weil

In Memory of

ISADORE GRANT

and IDA SIMON



Mr. & Mrs. Joseph Grant

"I have asked and the Lord has answered me."

In Loving Memory of

SOLOMON BERLIN



Max and Libby Bogolub
Betty and Bob

In Memory of

MAX ROTHSCHILD



Fannie, Bernie, Carl and Phillip
Rothschild and Families

Help us to understand that injustice and hate will not forever afflict the sons of men, that righteousness and mercy will triumph in the end.

—*Union Prayer Book*

Mr. & Mrs. Max Michelson and Son Burton J.



In Memory

T/S ARNOLD R. MICHELSON
(Our Son)

DAVID HILLMAN
(Our Brother-in-Law)

In Memory of Beloved Parents

SAMUEL ROTHSCHILD

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RICKA JORDAN



In Fond Memory of My Parents

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ELISE and JONAS GOLDENBERG

who joined K.A.M. Temple in 1866
and maintained their memberships
throughout their lives



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In Memory of



BABY VICKI RANDALL

In Memory of
OUR PARENTS



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In Memory of

HERMINE and HENRY LEVI

In Memory of

Our Dear Mother and Father

ANNA & MORRIS REICHENTHAL

Theresa Fried, Edward, David
and Minnette Reichenthal

Lord, Thou hast been our dwelling-
place in all generations.

Before the mountains were brought
forth,

Or ever Thou hadst formed the earth
and the world,

Even from everlasting to everlast-
ing, Thou art God.

Thou turnest man to contrition;

And sayest: "Return, ye children
of men."

For a thousand years in Thy sight

Are but as yesterday when it is
past,

And as a watch in the night.

Thou carriest them away as with a
flood; they are as a sleep;

In the morning they are like grass
which groweth up.

In the morning it flourisheth, and
groweth up;

In the evening it is cut down, and
withereth.

—Psalms, 4:90

In Loving Memory of

CHARLES MARTIN



Dorothy Martin

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Perhaps, too, some of our advertisers may have been prompted by the delicate perception that faith in the divine purpose of the universe and faith in the God-created image of man are quite relevant to the faith that underlies business credit and invisibly girds the whole structure of supply and demand, investment and return. In the "Sayings of the Fathers," there is the profound assertion that "where there is no bread there is no Torah." And they said with endless variation that where there is no Torah (sacred learning) no amount of bread can satisfy. We consider, therefore, that the page which divides the advertisements from the text is not a thick barrier but rather a division of convenience.

In studying the newspapers and magazines published in Chicago a hundred years ago, the historian finds the advertisements as revealing as the news columns and the editorials. He is charmed by the quaint and dignified names of the crafts and trades, "the custom tailors by appointment," "the purveyors of delicacies to the discerning." He is amused by the involved contraptions that constituted the wardrobes of lady and gentleman. He is interested in meeting the names (humble then) which now are passwords learned by the children with their nursery rhymes.

It is sober prophecy to predict that one hundred years from now, the historians and our descendants unto the fourth generation will be as much amused and instructed by the quaint devices with which we attempt to propel our existence. At any rate, we believe that these advertisements as well as the text will contribute to that understanding of the past which will surely make the future wiser and, who knows, perhaps a bit better, too.

We salute and heartily thank these good friends who contributed so generously to the "New Century Book" and the future of K.A.M. Temple.

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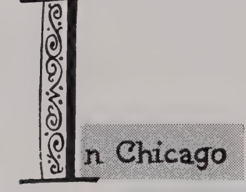
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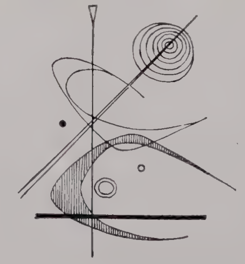
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